

david geffen comes out!

OUTWEEK

THE LESBIAN
ANDGAY
NEWS
MAGAZINE
NO. 87

\$2.95 USA - \$1.95 in NYC

sex & revenge

THE SECRET FANTASIES OF TWO NICE GIRLS

QUEERYING
AFROCENTRICITY

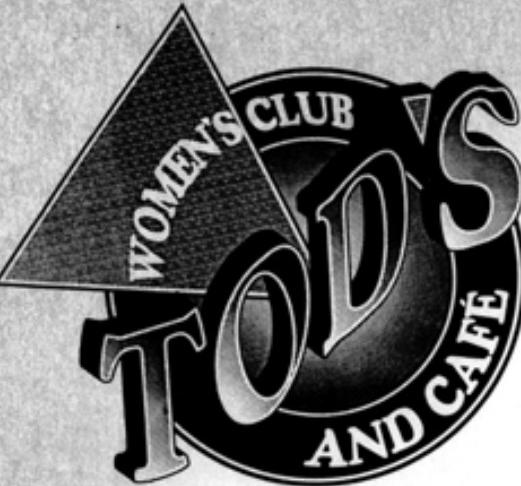


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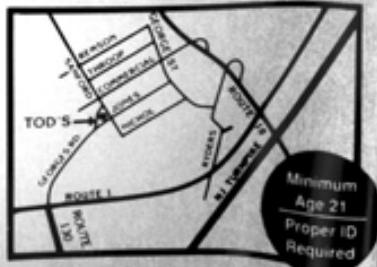
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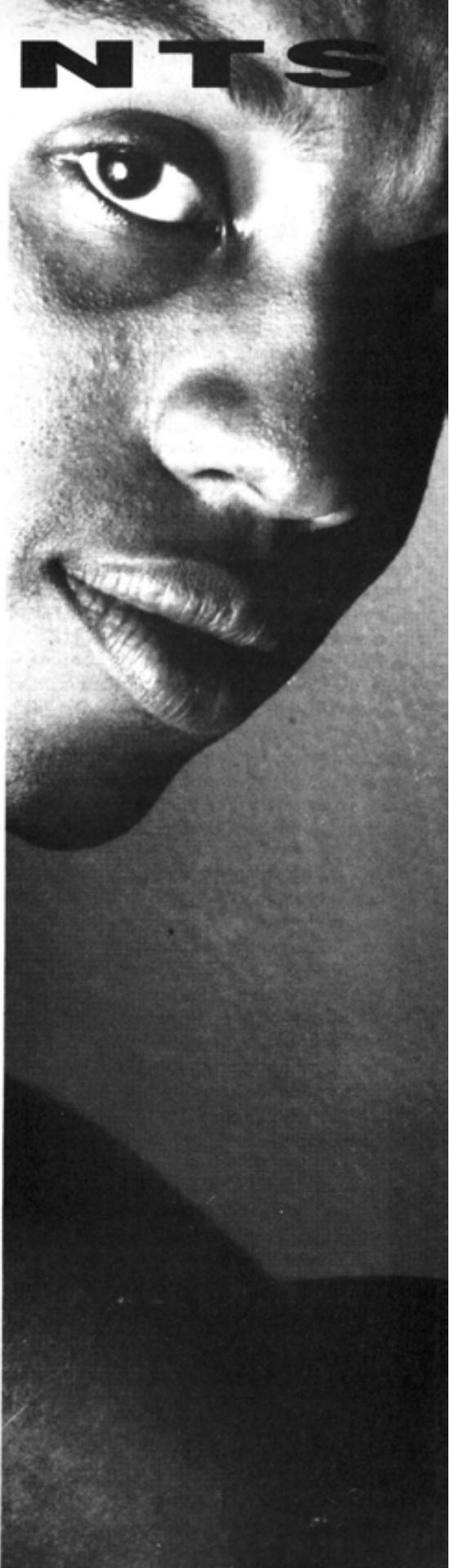
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The Marriage Trap

The debate over the issue of same-sex marriage entered a new phase recently when a gay couple in Washington, DC, filed a lawsuit to force the capital city to legally recognize their union, only to find that many of their more vocal opponents are leaders of lesbian and gay civil-liberties organizations.

There are several factors at work here. The primary one is a belief among most lesbian and gay legal experts that DC is probably the worst venue in the country for contesting such a suit. This is because in Washington, DC, it is not an individual state but the federal government which has jurisdiction over marriage law. Therefore, a legal setback in DC would set a damaging precedent nationwide, possibly destroying the chances of legal same-sex marriage everywhere for many years. Such a failure is considered virtually inevitable in the DC case, and lesbian and gay legal advocates are understandably reluctant to jump headlong into certain defeat in a federal court. They are therefore almost universal in criticizing the DC couple, perhaps rightly so.

But they should be careful. The DC case, with its intense public interest and widespread publicity, has proven what a powerful issue same-sex marriage is. And the filing of this case by an isolated couple without the aid of any major gay legal organization highlights the fact that most gay civil-liberties groups have long avoided taking the issue of marriage to court. The DC suit has thus been painted in the media as an example of brave, lonely individuals fighting both a hostile legal system and a jealous network of established "gay mafia" organizations which seek unchallenged control over the legal agenda. Hardly a unifying, edifying—or accurate—picture of this case.

The reality is that queer civil-liberties organizations have been engaging in a long and complex debate over the issues involved in marriage reform for several years. These groups, which often try to operate on consensus, have been unable to reach consensus on this issue and are thus proceeding slowly, if at all.

While the debate proceeds, however, impatience slowly mounts, and impatient individuals become more likely to take legal action into their own hands to press the case for marriage. Potentially disastrous cases like the one in DC become inevitable.

Ultimately, lesbian and gay leaders will discover that while insiders debate which rights we ought to have, individual people are apt to simply rise up and demand whatever rights we lack, no matter how controversial or politically "incorrect." And when they do, they'll likely do so in a far more clumsy and disastrous way than our organizations would wish.

Perhaps such realities are not adequate reason for lesbian and gay legal groups to act on issues they disagree about internally. But then again, perhaps they are.

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LETTERS

WOMEN, AIDS AND BOOK REVIEWS

It has been suggested that for an author of a book which has received a bad review to complain about that review is just "sour grapes." However, I am compelled by what I feel is negligence on the part of the editorial staff of *OutWeek* to register my concerns about Nina Reyes' review of *Women, AIDS and Activism* [no. 85, Feb. 13].

As a principle author of the medical, epidemiological and treatment sections of *WAA*, I feel that Reyes' criticism of the book as "outdated" and therefore a "lethal turnoff" is simply unsubstantive. I work in an HIV clinic in the South Bronx, and it is my belief that the trends reported in the section on epidemiology are quite accurate; the treatment information reflects current standards of care; the medical aspects section, which is a theoretical piece, reflects the current debates on HIV in women's bodies. I challenge Reyes to present some specific and substantive criticism, which I could appreciate and address.

However, the entire argument of Reyes' review is specious and displays a pervasive pettiness. For example, to suggest that *WAA* states that the authors are the "experts" is an intentional misreading. It is clear to the reader that the "we-are-the-experts" theme reflects the group's self-help-inspired understanding that we all (the writers and the readers) are the experts, as opposed to the medical authorities and the government. This theme is not obscured in the book, rather it

is the theme of the book. Perhaps Reyes missed this concept in Feminism 101. And suggesting that activists have any "laurels" to rest on, well, I would like to know exactly when we started getting any appreciation for the work we do as women. When we get trashed by our sisters, it brings

flawed, inaccurate and biased. It dangerously disengages the potential readership of this book from interacting with the material, material that may be crucial and unreplicated in any other book presently available. I feel the editors of *OutWeek* should ask another reader to review the book for

reviewers who initially came to mind when considering assignment of *Women, AIDS and Activism*. There are, no doubt, other capable candidates not on that short list. It seems pointless for me to excavate the minutiae that go into a final decision—familiarity with the subject matter, coherent and judicious analytical skills, the ability to write, availability and a willingness to produce good copy at *OutWeek* rates—but I will say that I do not consider my performance "negligent." For her part, Nina is extremely conversant with the book's material as well as being a consistently sensitive and thorough critic. I do not view her experience as a news reporter to be irrelevant (you have only to read the bios in any given Sunday's New York Times Book Review to see the breadth of field engaged there), nor do I edit the opinions of my writers.

STONEWALL RIOTS

BY ANDREA NATALIE



home the lesson that our work will always be undervalued.

It is my belief that this book review was not subjected to adequate and necessary editorial process. In fact, it is unclear to me why Reyes, as a news reporter, secured this assignment at all, and her execution left me wondering if we should trust anything that she writes. In my opinion, it is

your readership.

Risa Denenberg
Brooklyn

Nina Reyes responds: *Trash-ing our sisters, indeed.*

Arts Editor Sarah Pettit responds: I am unclear as to your definition of "adequate and necessary editorial process." Nina is one of three

MISSING SAIGON

Regarding JOMAL's letter in last week's issue [no. 86, Feb. 20] regarding our purchasing tickets to *Miss Saigon*:

While Lambda works especially for lesbians, gay men and people with HIV, the organization opposes unfair discrimination of all kinds and takes seriously the allegations about *Miss Saigon*. Indeed, we have already set up a meeting with two organizations—Asian Lesbians of the East Coast, and Gay Asian and Pacific Islander Men of New York—to discuss those allegations and determine their significance.

Lambda signed a contract with the Shubert Organization

BLURT OUT

AN AWFULLY QUEER LOT...

The British royal family's wartime antics have lips on both sides of the Atlantic flapping. It seems the draft-age royals are being a tad too cavalier in the face of Britain's current involvements in the Persian Gulf. In New York, the *Times* reports that their London counterpart has, "cited public accounts in recent weeks of the Duchess of York skiing, the Prince of Wales pheasant hunting, the Duke of York golfing and Lord Linley, the Queen's nephew, at a nightclub on a Caribbean island, wearing red lipstick and standing alongside other men dressed in drag."

Whatever one thinks of these frivolous engagements, it may be time for Elizabeth to abdicate and let the real queen ascend the throne.

—Sarah Pettit

to buy 1,000 tickets to *Miss Saigon*, and first publicized its *Miss Saigon* benefit, in early July—before any public discussion of the play. Later that summer, the Asian American Legal Defense and Education Fund and Actor's Equity raised questions about the casting of *Miss Saigon*, but Actors' Equity and the producer then reached agreement, and the controversy appeared to be resolved.

We heard nothing further until December, by which time Lambda had already formally purchased more than 1,100 tickets from the Shubert Organization and mailed invitations to the benefit to approximately 20,000 people. These complaints, like the one you have reprinted, were of a somewhat different nature. They asserted that the plot of *Miss Saigon* is inherently racist and sexist, a claim that did not arise during the debate in the summer over the casting of the play.

Frankly, the belatedness of these complaints creates a predicament for Lambda. Canceling the *Miss Saigon* benefit at this late point would seriously impair the organization's financial health and significantly harm its programs and operations, thus weakening its ability to fight discrimination—a result from which no one would benefit.

We hope that our discussions with Asian Lesbians of the East Coast and Gay Asian and Pacific Islander Men of New York will yield an alternative resolution.

Lambda Legal Defense
Manhattan

In response to the letter in last week's issue regarding *Miss Saigon*:

The Center strives to be an explicitly anti-racist organization and is indeed concerned with the aforementioned issues. The Center first publicized a *Miss Saigon* Center Stage benefit performance

in April 1990 and committed to the event contractually long before we became aware of these issues in December.

We too hope that we can turn these events into an opportunity to increase sensitivity and raise consciousness of the issues raised by *Miss Saigon*.

*The Lesbian and Gay Community Services Center
Manhattan*

BI-LINES

Thank you for your excellent and informative cover story, "The Bisexual Revolution," by Carrie Wofford [no. 84, Feb. 6]. Wofford has presented the issues of bisexual politics in a clear, comprehensive and thoroughly researched overview. The strength of her article comes from the unbiased reporting and the richly diverse opinions exhibited in the article.

As a white gay male, brought up in a racist, sexist, antisemitic and homophobic society, I am constantly forced to confront my own racism, sexism and antisemitism. But to me and my queer friends, bashing bisexuals always seemed like fair play. After all, bisexuals seemed like the perfect scapegoats in our war against the straights. We labeled them traitors (no doubt because we were afraid those distrustful bis would disclose well-kept queer sex secrets to our enemies, the straights). Bashing bis seemed logical and justifiable.

Then I attended the New Pacific Academy in San Francisco (a training program for queer activists). I was forced to confront my own bi-phobia head-on. I put aside my own personal history of two bisexual men who had dumped on me and looked at the bisexual experience from another point of view. What I discovered was shocking. I saw that the discrimination and lack of inclusion of bisexuals by lesbians

and gays is tearing our community apart. It prevents the growing strength of our community from being that much more powerful and culturally richer, by inclusion, of bisexuals. The struggle for bisexual visibility is a vital and essential battle that must be won.

Wofford's article should prove to be a valuable tool in the struggle for bisexual visibility and inclusion. In the eyes of our enemies it doesn't matter if you're gay, lesbian, transsexual or bisexual—we're all queer. If bisexuals were queer enough to be exterminated by the Nazis in World War II, then they're queer enough to be my brothers and sisters. I am proud to include bisexuals in the lesbian and gay community.

Carl Hippenstein
Kansas City, Mo.

Greetings! Thanks for publishing Carrie Wofford's discussion about bis. I hope no one will insist I'm bi because I have three kids and two grandchildren. Lots of gay guys of my generation (I'm 69) are married. There was so much social pressure—and so little knowledge of (what little) was available for us—when I was young that we felt we had to try to live straight lives.

For me, coming out meant liberation—the freedom, finally, when I was almost 60, to be true to my real, innermost self. Since then, I've been disappointed to discover how straight-minded many gay men are. They are as youth-oriented, politically apathetic or naive, personally competitive, misogynist, muscle-worshipping and phallus-oriented as straight men. So I find myself among the minority of gays (and they are great guys) who oppose assimilation and the search for respectability.

We all start out in life entirely too assimilated and invisible, except for that

minority of youngsters now able to live in little gay-accepting social circles. Our need is still to separate ourselves from the mainstream, see through its many absurd myths and frauds and construct our own collective identity. I can understand our lesbian sisters who are going through this same process and, additionally, have to try to define themselves in relation to the broader women's movement. We don't face that, since there is no "men's movement" to relate to: Instead, there is the same male-dominated society both we and the lesbians have to relate to.

However, liberation, as I perceive it, is not only the process of freeing myself from my socially imposed straight past. It is a process of breaking down the rigid gender categories of our sexist culture.

Being *really* gay, then, as I see it, does not mean merely glorifying masculinity and continuing the putting-down of women. It means the freedom to assert one's differences from the straights to the point of opposing their insistence on rigid gender categories. This seems too subtle a point for lots of people. Hence all the fights over: Who is gay? Who is bi? Are there bis? Who is really lesbian? etc.

I know who I think are the gayest of the gays, but that is only my opinion. While I encourage others to think as I do, and my morale is boosted when I find others who share my view, I do not insist that it is the only politically correct opinion that everyone must accept—or be shunned or vitriolically denounced. Human sexuality is too complicated (even at one time and place, to say nothing

of different times and cultural climes) for that. I think those of our lesbian sisters who are actually living out the ambiguities of gender orientation manifest thereby an important message. Gender does not come in neat little boxes.

In these times, we need more men who can acknowledge and accept their gayness. In these times, we also need more gays who can be *really* gay (in my sense), not only in physical expressions of sexuality but in ideology, spirituality, etc. In these times, we need, in so doing, to recognize that gender comes in shades of gray. So not all the men who should come out as gay could possibly be as gay as I would like them to be. Socially and politically, we need all the allies we can get. So if there are men who really feel attracted to both sexes, I welcome

them as allies in the struggle we all face, the struggle to destroy gender rigidity. And if they have come out far enough to say they are gay, but they cannot really accept androgyny or drag queens or the Queer Nation or the Radical Faeries, I can still welcome them as allies in the struggle against heterosexism and its gender rigidities. I'd be happier if they could go further, but I know that if I limit my political co-workers and social acceptance to people who agree with me about everything, I would be a very lonely person. I'll squawk if they insist I must accept their views, but I'll accept them if they accept me.

I'm glad I've found people to work with who accept lesbians, bisexuals, transvestites and gays, people of color as well as whites, believers and non-believers, young and old,

Dykes To Watch Out For

STUDY WAR FER SURE

©1991 BY ALISON BECHDEL

AS THE
WORLD
TEETERS ON
THE BRINK
OF WAR,
IT'S
SUPPERTIME
IN
NORTH
AMERICA.



even in this notoriously conservative city. As a thought I picked up at my Unitarian Church puts it, "They draw circles to keep us out: We draw circles to include them."

Laurence G. Wolf
Cincinnati, Ohio

Thank you for running Carrie Wofford's article on "The Bisexual Revolution." I'm glad to see this topic covered, though my reactions ranged from shaking my head in agreement to shaking my fists in frustration.

I think Carrie misses the point about bisexual identity. A bisexual is someone who thinks of her- or himself as such; it doesn't matter whether she or he has slept with members of the same sex, the opposite sex, both sexes or neither sex. If someone feels they have the potential to be attracted to

either gender, and they choose to identify as bisexual, they are part of our community. Carrie overemphasizes factors such as marriage and sexual history; a married gay man is by no means necessarily bisexual, nor is a lesbian who has had relationships with men in the past.

Although Carrie interviewed several bisexual individuals, she doesn't give a sense of the scope of the bisexual community. For example, in Boston, the Bisexual Women's Network has existed since 1983 and has a mailing list of more than 800 people. There are bisexual networks in New York, Chicago, Philadelphia, Edinburgh, London and many other cities and towns across the country and the world. There are bisexual recovery groups, computer discussion groups, S/M groups, social groups and support groups.

The diversity of the bisexual community is on a par with that of the gay and lesbian communities.

Finally, I am sorry that Carrie neglected to mention the work done by bisexual activists. Bisexuals are active on many fronts, including the efforts to achieve gay rights and to defeat AIDS. As AIDS affects an ever-higher proportion of non-gay women, IV-drug users and people of color, bisexuals are uniquely positioned to do outreach and build bridges to these communities. In ACT UP/Boston, between a majority and 100 percent of the women involved in the group over time have been bisexual. Bisexuals were instrumental in founding ACT UP/East Bay. Many Queer Nation chapters include active bisexuals, and some have bisexual focus groups. At least four cities

(Boston, NY, Chicago and SF) have political-action groups dealing specifically with bisexual issues. Many gay and lesbian activists would be surprised to learn how many of their comrades are, in fact, bisexual. The best way for bisexuals and lesbians and gay men to come to know and respect (and, yes, even like) each other is to work side-by-side in our common fight for social and sexual liberation.

Liz Highleyman
Boston, Mass.

I attended the NGLTF Bisexual Panel at last year's conference. My impression was not that the audience was any more hostile than at any other panel discussion. At least they were awake. If anything, I found the panel surprisingly inarticulate and defensive. They all emphasized the victimization

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of bisexuals by the lesbian and gay community, and when asked about the issue of heterosexual privilege, emphasized the victimization of bisexuals by the lesbian and gay community, and when asked about violence against women by Suzanne Pharr, emphasized the victimization of bisexuals by the lesbian and gay community. Lisa Power had written a short theoretical piece on bisexuality, but she tore it up and spoke of her victimization as a bisexual by the lesbian and gay community. I felt really frustrated. I read the *OutWeek* article and read about the victimization of bisexuals by the lesbian and gay community. So what's the deal?

Robert Vazquez
New York

COME ON IN

In response to Jay Blotcher's disheartening article "Queers and Body Image" [no. 82, Jan. 23], I cordially invite lesbians and gay men who suffer from eating disorders to consider Overeaters Anonymous.

Over the last two years, I have mixed-and-matched my own program from the many "tools" available through OA. For example, I follow a highly personalized food program, arrived at with the help of experienced OA participants. I read OA-related materials and keep a gay/lesbian-focused meeting.

As a direct result of working with OA, I now eat like a rational human being, enjoy my body the way it is and take risks in my social and professional life which were inconceivable prior to my participation in the program.

The process is sometimes painful. Results may require great patience and perseverance. But through OA, I have come back to life.

Gay-focused meetings are held throughout the city, including six different weekly meetings (for men, women and "mixed") held at our com-

munity's center. There are no dues or fees.

Name Withheld
Brooklyn

I read your recent cover story on gay men and body image with great interest. I was especially interested in the couple of paragraphs written about Overeaters Anonymous. I am a queer man who recently joined that group and have benefited tremendously from it. My experience has been so different from the one that is described in your article. I invite anyone, gay or straight, who is concerned with compulsive overeating to attend an OA meeting for themselves and decide whether OA is for them. It sure has been working for me!

Please don't print my name, as one of the cornerstones in OA is anonymity. Also, please let your readers know my reason for withholding my name. I'm not ashamed of being in OA, rather I'm grateful for OA's existence. Thanks for letting me respond.

Name Withheld
New York

MORE HAY FRAY

The publication of a biography of a living out gay man whose life has fundamentally affected the definition and organization of gay male life in the United States is a major queer event.

OutWeek has raged and ranted and railed for lesbians and gay men to come out and be counted.

Harry Hay is a gay hero, an out role model, his life a glimpse at our 20th-century queer history.

Yes, Harry Hay, cast the first pebble into the ever-widening pool called gay liberation.

Stuart Timmons, in *The Trouble With Harry*, has done a great service to the *OutWeek* community by publishing this biography of Harry Hay.

Yet *OutWeek* chooses to trash the work with a bitchy, mean-spirited review by an unknown critic called Joe E. Jeffreys [no. 78, Dec. 26].

Who knows what lavender-draped, East-Village-ghetto-tower Mr. Jeffreys crawled from to spew his toxic review of two footnotes contained in a 317-page book. But I suggest he crawl back and attempt to make contact with the fairy within and read the book again.

OutWeek does a disservice to its readers when you choose to print such off-the-wall crap. It's a tired, old trick of self-promotion for an unknown critic to trash an icon.

Are we only to praise biographies of a few rich queers who hung out in posh literary circles in London and in chic Sapphic Parisian art salons and are now all dead?

Where is Signorile's rage when we need it?

Now because of the increase in homophobia, the AIDS crisis and the growth of a post-Stonewall radical, self-identified lesbian and gay movement (Queer Nation, Men of African Descent, OUTRAGE, Dykes Against Racism Everywhere, etc.), we need to know our history.

We can learn from the experience of those who came before us. We need not repeat their mistakes.

We can find courage and hope from their victories when we become either frustrated with heterosexist attitudes or despairing because of stupid reactionary postures by self-appointed queer leaders.

Is it not better to honor our heroes/heroinies while they still live, rather than constantly having to praise them only in eulogies?

I trust *OutWeek* readers will discover for themselves the lessons to be learnt from the life of Harry Hay.

Oh yes, someone should tell Mr. Clark that there are

those of us in the sex-positive movement who do not consider "fist-fucking" an act of spiritual bravery as the dead Christopher Larkin (aka Purusha), [whom] he referenced, did, but a potentially very dangerous act that drugs can only make even more dangerous.

Jim Fouratt
Manhattan

MICKEY MOUSIE?

Re: Jay Blotcher's "Field Tripping" [no. 84, Feb. 6]. If you are wistful that the sky over Disney World in Orlando is lavender, I recommend that you attend the original Magic Kingdom in Anaheim, Calif., where, on certain nights of the year, the lavender sky is a healthy glow generated by what goes on below. Occasional all-gay-and-lesbian-sponsored events let you stroll through the park while holding your lover's hand. (It is considered bad taste, however, to refer to a male lover as "Tinkerbell"—even affectionately).

Is Walt spinning in his grave? While it is claimed that he chastised one employee for taking piano lessons during the production of *Fantasia* ("What are you? Some kind of faggot?"), in the 1953 version of *Peter Pan*, his animators (still under his meticulous guidance) came up with what could only be termed a "gay" (albeit somewhat negative) relationship between Captain Hook and his sidekick Mr. Smee.

And come on, let's face it, Mickey was never that butch to begin with.

Bob Cruz
Manhattan

All letters to the editor must include a name, address and daytime phone, although names may be withheld at the author's request. *OutWeek* reserves the right to edit letters for clarity and space considerations.

news

Cops Charged With Brutality Again After Demo

by Nina Reyes

NEW YORK—At a demonstration last week called to protest police brutality and persistent anti-gay attitudes, three activists were arrested after nightstick-wielding police charged the protesters. The police actions enraged members of ACT UP, who had called the protest in response to three arrests two weeks ago at John Cardinal O'Connor's residence behind St. Patrick's Cathedral, in which one of the activists taken into police custody was allegedly severely beaten by the cops.

But in what activists termed a grim irony, one of the three activists arrested at last week's action, Chris Hennelly, also allegedly suffered physical abuse while in the hands of the police.

"He was admitted to St. Vincent's [following his release]," Matt Foreman, director of the Anti-Violence Project, told *OutWeek*. "He has bruises on his head, abrasions on his leg and an abrasion on his forehead."

The physical injuries Hennelly suf-



SCOTT SENSENIG: "THEY CALLED ME A FAGGOT..., KICKED ME AND SPAT ON ME."

fered precipitated an explosion of anger at the police in the activist community, as word spread among activists that, for the second time in one week, a gay activist had apparently been beaten while in police custody.

Foreman added that it was only

through the intercession of the chief of police that Hennelly was fed and given his medication, which the police had taken from him.

Last week's demonstration outside the Midtown North precinct, which is located on 42nd Street between 10th and

11th avenues, drew nearly 200 people, observers said. Although the action was intended as a speak-out against anti-gay violence on the part of the police, the arrests occurred, participants agreed, when the police officers lined up outside the precinct house unexpectedly advanced on the protesters with nightsticks drawn.

"Had it been any other group, they would have had a full-fledged riot on their hands," Foreman commented, noting that when the cops charged the demonstrators, everyone immediately sat down.

Foreman was particularly angered by the fact that Deputy Inspector Carl Jonasch, who was supervising the officers outside the Midtown North precinct house, apparently ordered the officers to charge the demonstrators. "I have never seen such shocking behavior under the immediate supervision of a deputy inspector," Foreman remarked, calling the ranking officer's conduct "unprofessional" and "unprovoked."

"I am going to be asking the police council to demand that the police chief conduct a thorough and complete investigation into this disgraceful mess," Foreman added.

Amy Bauer, a member of ACT UP who participated in the action, said that the three people who were arrested that evening, Hennelly, Jamie Leo and Dana Nasrallah, were picked off from the demonstration on 42nd Street outside the precinct apparently at random. However, Bauer suggested, the fact that Nasrallah was videotaping the event made her "a target, naturally."

According to Foreman, Leo was charged with disorderly conduct, while Hennelly and Nasrallah both were slapped with more serious infractions. Nasrallah was charged with two counts of disorderly conduct, one count of harassment, and third-degree assault for allegedly "causing a sprained thumb, sprained wrist and bruised right leg" swinging her camera at an officer.

Hennelly also was charged with third-degree assault, Foreman said, because, as the police report said, he "did bite the left index finger [of an officer], causing it to bleed." Additionally, Hennelly was charged with one count of resisting arrest and one count of disorderly conduct.

The action, which ACT UP's membership voted to hold in lieu of the conclusion of the group's regular Monday night meeting, was called to protest alleged police brutality against three activists, Scott Sensenig, Dorice Meieran and Cristiane San Miguel, who were arrested two weeks ago in a guerilla action.

"[Six police officers] forced me against the police car with my face against the car," Sensenig told *OutWeek* after he was released from police custody

two weeks ago. "At that point, they punched me and used a nightstick. They pulled me up off the car, they called me a faggot and put me down on the ground. They kicked me and spat on me, pulled me up from the ground, put me back down on the ground and kicked me again."

Sensenig ultimately spent more than 32 hours in jail, during which, he says, he was subjected to continuous verbal abuse. "It was insanely petty and vindictive," Sensenig reported. ▼

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NY Seeks \$25 Million More From Ryan White Funds

by Duncan Osborne

NEW YORK—In a process described as both "frustrating" and "positive" by more than one participant, New York City has completed its application for federal funds available under the Ryan White Comprehensive AIDS Resources Emergency Act.

If the city's application is approved, the city stands to receive nearly \$25 million in addition to the \$15.8 million already guaranteed under the act.

New York City's HIV Health and Human Services Planning Council, the entity charged with completing the application for the Ryan White funds, finished its work after 6 weeks of public meetings, and has given its application to Mayor David Dinkins for a proposal. Members expect to meet the Feb. 15 application deadline.

The Ryan White CARE Bill, enacted in 1990, originally would have distributed \$200 million in AIDS relief funds to 16 "eligible metropolitan areas" this year, but Congress slashed that amount to \$88 million. Half of the final appropriation has been distributed, with each EMA receiving an amount of the total that is proportionate to its AIDS caseload. New York City, Westchester, Rockland and Putnam counties, forming a single EMA, received \$15.8 million.

In order to receive a piece of the

remaining \$44 million, the EMAs were required to submit an application. The New York EMA seeks \$24.9 million to fund 29 separate projects in health, mental health, and social services.

All 16 EMAs have made applications.

The federal government, in judging the applications, will look for comprehensive plans that seek funds for programs that are non-Medicaid-reimbursable, uninsured or start-up.

tremendous amount of frustration. I deal with a community with basically no AIDS services, and this represents an opportunity for me," said Rona Solomon, council member and executive director of the Center for HIV Education and Services on Staten Island. Staten Island remains the borough most underserved by municipal AIDS services, and the Ryan White funds, used for start-up programs, could fill those gaps.

For some members the council meetings represented their only opportunity to meet face-to-face with city and state officials. According to CHIVES' Solomon, some members successfully used the council meetings as a forum, although while access to government



MINORITY TASK FORCE ON AIDS' RON JOHNSON, LEFT; GMHC'S DAVID HANSELL, RIGHT

The council, with an unwieldy 42 members, had minimal time to generate a budget for the Ryan White funds to be spent in the New York EMA. Additionally, the council created mechanisms to assess the efficiency of service delivery and compliance with the council's plan.

The council also strongly recommended that a nonprofit organization, the Medical Health and Research Association, oversee any service contracts. Under the act, MHRA will earn 5 percent of any contract's value as a fee.

"I think the feeling in the room is a

officials allowed members to resolve some issues, the advocacy slowed the process.

"It was frustrating, it was moving too slowly, and none of us could stop advocating for our communities. When have activists had a chance to sit down with commissioners on an equal footing?" remarked Solomon.

"It was very frustrating—but in some ways frustrating for the right reasons," agreed David Hansell, deputy executive director for policy at Gay Men's Health Crisis. "The council is a huge group. To bring a group like that into agreement on

how to spend a ridiculously small amount of money is a tough job. I think we came to a pretty good outcome."

Ron Johnson, executive director of the Minority Task Force on AIDS, told *OutWeek* that the council represents a first effort at AIDS planning that includes city and community-based groups.

"It took a lot of time, and we got a lot of good work done," said Johnson. "Much of that speaks to the kind of work we haven't been doing in New York. The city has not done comprehensive and coordinated AIDS planning to date. It is ironic it took the federal government to kick us in the ass."

The council was also hampered by its members' varying degrees of knowledge about the CARE Act. Some had been involved with the Ryan White Act prior to the council, and others were more experienced in AIDS issues.

"Many of us learned about the requirements of the act by making proposals that wouldn't fly," said Solomon from CHIVES.

Toward the end of their work, animosity between council members and the staff hired to write the council's mandate into the application placed an additional strain on the membership.

At the final meeting, Richard Elovich and New York City Commissioner of Mental Health Billy Jones objected to staff rewrites being made without consulting the council. Elovich claimed that staffers had removed a budget item for drug-treatment slots, to which staffers responded by insisting that those items were Medicaid reimbursable.

CHIVES' Solomon said, "Very often the translation of the council's will has been close to unrecognizable in the finished product."

The Task Force's Johnson said, "We didn't have a chance to work out the relationship between the council and staff. It was painful, bumpy, difficult, but overall, I think it was positive." ▼

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OUTTAKES

GAY ASIANS DISPUTE USE OF *MISS SAIGON*

NEW YORK—Two prominent lesbian and gay organizations have come under attack by Asian lesbian and gay groups for choosing the controversial Broadway show *Miss Saigon* as a fund-raiser.

Asian Lesbians of the East Coast and Gay Asian and Pacific Islander Men of New York are calling for a boycott of Lambda Legal Defense and Education Fund and the city's Lesbian and Gay Community Services Center, and for a picket of the fund-raisers, unless the two groups cancel their sponsorship of the play and increase their representation of, and services to, Asian lesbians and gay men.

Those calling for the boycott and picket claim that *Miss Saigon* is a blatantly racist and sexist play which portrays Asians in stereotypical roles, celebrates colonialism and trivializes the Vietnam War. They also object to the casting of a white actor, Jonathon Price, in the lead Asian role, and to the strong-arm tactics used by the play's producer, Cameron Mackintosh, in getting exclusionary hiring for the two lead roles.

Organizations that are supposed to represent all lesbians and gay men, regardless of color, should know better than to tacitly endorse a play which ridicules one section of the community, said James Jaewhan Lee of GAPIMNY.

Both Lambda and the Center claim that they were unaware of the play's content when they chose it to raise money for their respective organizations. Lambda is using *Miss Saigon* as its annual fund-raiser, while the Center is selling 1,000 block tickets to the show.

"We started advertising this show in April 1990, when we bought the tickets," stated Richard Burns, executive director of the Center. "It was only in December 1990 that we learned of the dismay of members of the gay Asian groups regarding Lambda and the Center's benefit. They sent us a letter setting out their objections."

gay community.

The Asian lesbian and gay community is also anxious to see the wider problem of community racism addressed as part of a resolution to the current problem and is demanding that mechanisms are set up to ensure that an incident like this does not recur.



MILYOUNG CHO, LEFT; JAMES JAEWHAN LEE, RIGHT.



However, Tsuh Yang Chen of GAPIMNY contradicted Burns' assertion. "We know that they were approached by the Asian American Legal Defense and Education Fund at least last summer, when the show was the subject of a protracted labor dispute, and made cognizant of the issues," said Chen.

The feeling among the Asian lesbians and gay men behind the protest is that if the show were even remotely homophobic, it would be dropped.

Tsuh Yang Chen believes that the current controversy surrounding *Miss Saigon* highlights the still-institutionalized racism within the lesbian and

Lambda and the Center say that they are over a barrel and cannot avoid their legal obligations without losing money. But, said Milyoung Cho of ALOEC: "I'm not convinced that they would, in fact, lose thousands of dollars. As the show is so popular, they should have no problem in off-loading tickets."

Both Lambda and the Center plan to meet with the groups that have raised their concerns about *Miss Saigon*.

"We are uncomfortable with having contracted for the show now that this controversy has emerged," commented the Center's Burns. "However, our goal is to try and turn this into an opportu-

nity to raise consciousness about the issues raised."

—Avril McDonald

LEZZIE CONFAB RIGHT ON SCHEDULE

ATLANTA—With only two months to go before the planned historic gathering of lesbians here, the National Lesbian Conference's organizers are drawing in more than a dozen new registrants each day, moving decisively toward their goal of at least 3,000 participants.

"Thirty-five different topic areas are being covered [in workshops] so far, and we're leaving the date open [for proposals] so that as many as possible will have the chance to submit registrations," remarked Mary Lu Lewis, the conference coordinator.

The conference will be held from April 24 to 28, and March 31 is the closing date for pre-registration.

While there have been other national gatherings of lesbians in the past two decades, organizers for the Atlanta conference, according to Lewis, boast that this will be the first conference "to pull together the broad diversity of the lesbian community."

The national steering committee for the conference, which has been in the works for more than two full years, has mandated that 50 percent of the conference participants be lesbians of color, 20 percent be disabled lesbians and 5 percent be lesbians over the age of 50.

In accordance with conference principles, Lewis explained, all workshop presenters will be required to address racism, sexism, homophobia, ableism and poverty in their discussions "because of the concern of the conference planners around those issues."

All events, including registration for the conference itself, are priced on a sliding scale. For more information on the conference, potential participants can call (404) 373-0000.

—Nina Reyes/New York

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BATTERED LESBIAN ACQUITTED IN STABBING

BOISE, Idaho—A 28-year-old Boise lesbian who used the "battered-wife syndrome" defense was acquitted on Feb. 1 in the stabbing of her lover this

past summer.

It is the first time a lesbian using the battered-spouse syndrome has been cleared of charges. In 1989, the syndrome was used unsuccessfully by a Florida lesbian accused of murder.

"The syndrome doesn't rely on marriage or any particular heterosexual or gay relationship," said Robert Chastain, attorney for the defendant.

Stating that she feared for her life, Priscilla Forbes told the six-woman, six-

man jury that she acted in self-defense when she stabbed Lynn Zarek in the back during a fight on the night of Aug. 12.

Although the couple didn't live together, Zarek had been staying with Forbes for a week. The fight allegedly began when Forbes asked Zarek to leave.

"Forbes was in her own home, protecting herself against a much bigger and stronger person," said Chastain. "Given the violence that had occurred between the parties over the past several years,



by ANDREW MILLER

"family diversity"; and a citywide registry for couples to register their domestic partnerships.

JUSTIFY MY DOMESTIC PARTNERSHIP: Minneapolis has become the latest city to be swept by domestic partnership fever. The City Council there recently passed a compromise proposal that establishes: bereavement leave for city employees with domestic partners; a mayoral task-force to study issues of

DOCTOR, DOCTOR, GIMME THE NEWS: With new American Medical Association guidelines suggesting that HIV-infected doctors curtail their professional activities, gay physicians may be feeling extraordinarily stressed out. So the Institute for Human Identity has established bi-weekly support groups for HIV-positive mental-health professionals and doctors to provide "a safe, supportive place to share concerns around their own HIV infection." For information "in the strictest confidence," call Dr. Gregg Bergh at (212) 989-0665.

BETWEEN IRAQ AND A HARD PLACE.... Believing a vibrating dildo to be an explosive device in the possession of an alleged Iraqi terrorist, law enforcement officials in California exploded the sex toy in a "routine detonation," according to the *Bay Area Reporter*. A police officer handling the case later recommended that charges against Duraid Jafar Azawi, an Iraqi-born US resident, be dropped, calling the incident "a good study in national paranoia," *BAR* reported.

SHRINK TO FIT: There's still time to register for "Toward Honoring Difference: Treating Our Diverse Community," the Institute for Human Identity's fifth annual clinical conference on psychotherapy for the lesbian and gay community. This year's event offers dozens of workshops on gay and AIDS issues and will be keynoted by Dr. Billy Jones, New York City's commissioner of mental health. For more info on the Feb. 23 conference, call (212) 799-9432.

GET ME THE LETTER—THE SOONER, THE BETTER:

Thought penpals went out with Dippity-Do and fins on cars? Think again. International Gay Penpals' forthcoming spring newsletter reportedly will carry "informative material" on more than 330 lesbians and gay men from all over the world. "This is a unique way to start international correspondence for a hobby, a forthcoming vacation, to practice another language or to establish a friendship or a romance," the IGP said in a press release. And you were going to take up bowling. For more info send a SASE to IGP, Sta. 320, Box 7304, North Hollywood, CA 91603.

AIN'T NO SEWER WIDE ENOUGH:

Republican State Senator John Marchi of Staten Island has introduced bills in Albany designed "to vitiate recent state court rulings expanding, for rent-law purposes, the definition of family to include surviving members of gay relationships," according to the Feb. 11 *New York Law Journal*. The bills are not expected to survive the state's democratically controlled Assembly, where lesbian legislator Deborah Glick is sure to have her say on them. Unfortunately, the bridges leading to and from Staten Island are among the few in New York that have not yet begun to crumble.

TEXAS EXPECTS US: Sunday, March 17, is the date set for the second annual March on Austin for Lesbian and Gay Equal Rights, which will top off a weekend full of queer activities in the Lone Star State's capital, quickly becoming Texas' gayest city. For info on travel, accommodations, and how to have fun just north of the border, call the March office at (512) 474-5475.

DAVID GEFFEN WOULD BE SO

HAPPY: "Many people believe that bisexuality isn't a 'true' sexual orientation, or that it is a 'confused, in-between stage.' We certainly don't want to perpetuate this misconception by omitting bisexuals from the name of our organization," said Fabienne Rousseau in a press release announcing the Rutgers University Lesbian/Gay Alliance's new moniker: The Rutgers University Lesbian, Gay and Bisexual Alliance. The school's gay group is the latest to follow scores of other gay students' unions across the country in amending their names to include our bi brothers and sisters.

she had every right to fear for her personal safety."

During the trial, the diminutive 4-foot-10-inch Forbes testified that she did not leave the tumultuous relationship with the 5-foot-9-inch Zarek, even though it included physical beatings.

"This was a long-standing relationship, and in the last part of it, Forbes had been beaten a number of times," said Chastain. "She never sought out help. She called the police once, but she didn't pursue the charges."

A psychologist testified that despite being gay, Forbes was a battered spouse who reacted like any other when she finally reached the breaking point.

Prosecutors were shocked at the decision.

"I thought we had a good, solid case," said Bruce Skaug, Ada County deputy prosecutor.

The victim was hospitalized for two and a half days with a serious cut that came within millimeters of hitting vital organs."

According to Skaug, there was no evidence of a fight.

"There was nothing disturbed in the house. There were no bruises or scratches on the defendant."

Although Skaug said that he had not talked directly to the jurors, he felt that the jury acquitted Forbes because she seemed heterosexual.

"We tried to stress that it doesn't matter who you are or what you do, you don't deserve to get stabbed in the back," said Skaug. "But I think the jury didn't like the victim. She looked more 'lesbian.'"

Had Forbes been convicted, she would have faced up to 15 years in prison for her offense.

—Dell Richards

MARDI GRAS COMES TO THE WEST VILLAGE

NEW YORK—More than 75 West Village restaurants, merchants and bars participated in the first annual West Village Mardi Gras, held Feb. 8 through 12, in an effort to create a major event other than the Halloween parade and generate new interest in the predominantly gay neighborhood, according to festival leaders.

In January, JoJo Hughes of the

Underground Leathers came up with the idea for a West Village Mardi Gras and pitched preliminary plans to a few area business-owners. Hughes told *OutWeek* that, after several people expressed interest, and a meeting was held at the Dugout bar to plan the event.

"I believe anything you do to create excitement brings in customers," Hughes said. "This [Mardi Gras] was a perfect solution to make this happen. We want to bring the Village back to the days of the '50s."

Jacqui Smith, co-owner of the Gulf Coast restaurant and a native Southerner, shared her knowledge of Mardi Gras customs and culture with merchants and arranged for everyone to purchase traditional Fat Tuesday beads and doubloon coins from a Louisiana supplier at a reasonable rate. Smith told *OutWeek* that West Village businesses were excited by the Mardi Gras idea because many feel that a new festival is needed, since the annual Halloween parade is no longer a neighborhood event.

"We all feel that the Halloween

parade was taken from us by the city and rerouted to other areas," Smith said.

Hughes added that because enthusiasm at the meeting was so strong, other holiday events were planned for the near future, such as a "Hats and Heels" Easter parade and a St. Patrick's Day festival. West Village businesses will meet in the next week to discuss upcoming events.

Hughes said that businesses hope to put on a Mardi Gras parade next year and get the local school and residents involved. Although there wasn't enough time to plan a parade for the first festival, the West Village was decorated in green, gold and purple, which are the ancient pre-Lenten festival's official colors. Additionally, many store owners, dressed in costume, stood on the street and passed out traditional Mardi Gras beads and doubloon coins to the public. Some businesses held free "buy nothing" drawings and gave away prizes on Fat Tuesday, and numerous bars and restaurants featured drink

SEE OUTTAKES ON PAGE 69

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Midnight in the New World Order

by Eva Yaa Asantewaa

January 21,
1991—Martin
Luther King's Birth-
day (observed)



In the days just preceding and following the onset of George Bush's Persian Gulf war against the last Dark Other, more and more people began to tell me how exhausted they already were—racked with pain and drained of energy by unrelenting rage, dread and sadness. I wanted justice, in the words of Martin Luther King Jr., to "roll down like water" and cleanse us. And sometimes I longed, instead, for sheer vengeance—for all the evil done in the name of US interests, evil from a nation owing its existence to the "naked aggression" of Columbus and the Europeans who murdered and plundered their way to control of the Americas. I thought of all the women and men of color, all the poor and working-class people, who had decided that the military could give them opportunities US society had withheld. Perhaps they imagined that, with their patriotic service, they could buy back the self-esteem society had stolen from them.

My only solace was in talking and writing about it and being with groups of people who felt as I did—at a multicultural rally organized by African Americans near the United Nations, that institution now distorted into an arm of US foreign policy; at a teach-in, where we got word that the first missiles had hit Baghdad; at our community center, where lesbian and gay people of color rose in ovation for a Palestinian sister speaking for peaceful resolution of all Middle East conflicts, appealing to our reason and

our humanity; finally, in Washington, on Jan. 19, where, as in New York, police—surprised by our great numbers—tried to hold us back, tried to keep us from one another. Through it all, like most people, I monitored the media for news of developments—sticking pretty close to WBAI radio, where producers and reporters remain unmuzzled and courageous. Despite limited resources and their own struggle for survival, they kept an open line to the truth while other media pandered to fears of

ball games. Indeed, Bush can use them as great PR opportunities for that overseas Super Bowl, where his team is trying to sack that Iraqi quarterback.

Recently, ABC network news anchor, Peter Jennings, decided to do a little amateur psychotherapy. He took time out from his broadcast to tell the children in the audience not to get upset by the news from the war because, after all, it is very far away.

One of our bomber pilots reported that the city of Baghdad was sparkling up at him. Were there men, women and children lying dismembered, burning and dying in each one of those pretty sparkles?

We are a nation in blissful denial. We don't have to worry as we step out of our homes—those of us who have homes—that bombs will fall on our heads or that our children may lie buried beneath the rubble of their school buildings. Our neighborhoods, our historic sites, our places of worship will not be torn apart. If we are truly lucky, we don't know anyone serving in the battle; we have no loved ones living in the lands affected. In the face of what our leaders tell us are vital US interests, our compassion for human loss can remain, at best, abstract and tenuous.

We are a nation in tense, nervous denial. We are terrified to face ourselves, and our reaction to the idea that someone might disagree with us is defensive and nasty. We wave our flags and beer cans and shout, "Fuck you!"

Here is the matrix of the "new world order," one built on lies, manipulation and bribes. George Bush's slogan, with its overtones of Nazism, suggests nothing more than that he, and he alone, will give the orders. He has bent the govern-



terrorism and reported, with smug satisfaction, every allied-forces strike.

It is frustrating to watch how we have gotten used to carrying on with our lives as our leaders wage wars by remote control. Our hands remain clean, our money-chasing undisrupted, our shopping undisturbed. We can enjoy our foot-

ments, if not the people, of many nations to his will. In the name of this "new world order," he has pushed the volatile Middle East to the brink of disorder. Bush has said, "When all this is over, we want to be the healers...to facilitate what I might optimistically call a 'new world order.'" But, as Martin Luther King Jr. observed of the troubled conscience of Vietnam-era America, "It is midnight in the psychological order, and, moreover, it is midnight in the moral order."

George Bush knows nothing about healing. Through his malign neglect, he has permitted our cities to rot. Our already inadequate health-care system is deteriorating as the health outlook for people of color and poor people—as for many Americans—worsens. We need money for AIDS research, treatment and education; money for drug treatment and aftercare; money for housing, education and jobs. We need money to heal and protect our precious environment—money for life, not for death.

This war is a demonstration of US muscle at a time when the Soviet Union is no longer a military threat, but our economic power has dwindled. Imperial President George Bush has ignored the well-being of US citizens while pursuing a foreign policy of intimidation and violence, particularly against old friends who are now seen to be standing in his way and in the way of the financial interests he represents. He has taken our mothers, fathers, daughters, sons, friends and lovers away from us and obliged them to be mercenaries fighting for the freedom of rich, corrupt, oppressive governments and greedy industries.

On the night the first bombs fell, a furious Ramsey Clark spoke of impeachment, but I remembered society's collective sigh of relief when Nixon resigned, sparing the nation what many considered the "tragedy" of actually removing a president from office. (Isn't it more tragic to maintain a president who deserves to be impeached?) For impeachment, we'd need a Congress with a strong spine, but then again, if we had that, we might not have a war. Instead we only have one another, and we must keep talking, keep marching, keep the information and the feelings flowing.

George Bush, with the complicity of the media, would like the American people to believe that the anti-war movement is a figment of some pot-smoker's imagination or, at most, an aberration. But we are very real, very large, very

serious and remarkably diverse. As sure as it is sometimes necessary for evil to devour itself, this war, as it drags on, descending from the air to the sands, will touch off even more opposition. Unless we allow despair to take us or rivalry and infighting to divide us, the coalition of forces united against Bush's policies at home and abroad will hold longer than his fake and fragile coalition against Saddam Hussein.

Our struggle is not built on censorship and deception. Our principles are not tainted by greed. We have not banished from our minds the inconvenient fact of the sacredness of human life. We are people of all colors with roots in all the lands of this earth, and we can feel and be moved by one another's suffering.

I can't imagine that a new world ordered by George Bush would be healthy for me and mine. There is still plenty of work for the Bush gang—tantalizing, unfinished business in Latin America and the Caribbean, for instance: more dark people to beat up on. And while that's happening, we can expect diminishing services on the home-front, human rights sliding backward and hatred and

violence increasing. "You ain't seen nothin' yet!" promised Jesse Helms, reelection triumph in his brutal grasp.

Can we keep our energies going in the face of such monstrous events and conditions? We must find a way—educate ourselves, create our own networks, share what we've learned. The anti-war movement has hit the ground running because of information, and it will grow because of information. Bush, however, thinks he can rely on the fact that Americans—or, at least, the ones he says "support our troops," as if peace activists wish death on the women and men who have become his pawns—will not press for the truth. Let's prove him wrong.

Drawing his controversial connection between social justice and peace ("Why I Oppose the War in Vietnam"), Martin Luther King Jr. said: "There comes a time when silence is betrayal....Something is happening, and people are not going to be silenced." ▼

Eva Yaa Asantewaa is an arts journalist, a radio producer for WBAI and a full-time community health education major at Hunter College, CUNY. She also writes under the name Linda A. Small.

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The Other Dubliners

by Avril McDonald

The future for Irish lesbians and gay men looks far rosier than their blighted past under the hammer of oppression. The European Court of Human Rights recently overturned the country's legislation criminalizing homosexuality. And the political scene has been invigorated with the establishment of an ACT UP chapter and the recent election of Ireland's first feminist head of state, who has publicly stated her commitment to gay rights.

Although President Mary Robinson is officially only a figurehead, such is her popular support and the respect she enjoys that her influence is likely to be pervasive and persuasive.

Before her election to the presidency, she was best known as a lawyer who represented many clients in the European Court of Human Rights, challenging aspects of Irish law contrary to overriding civil and political rights, guaranteed by the European Charter of Human Rights. In this way, she has been partially responsible for engineering many legislative gains for minority groups here. A case in point was her representation of fellow senator David Norris, one of Ireland's most vocal gay rights advocates, who challenged Ireland's anachronistic legislation criminalizing homosexuality.

Sen. Norris won his case against the state, and the Irish government is now morally bound to recognize the Court's decision. Although decisions of the Court are not legally binding on member countries such as Ireland, which has not officially ratified the Charter, they have tremendous weight, and to ignore the Court's ruling would be to risk reprobation from European Charter member states. Ireland is expected to incorporate the decision into domestic law before the



year is out. Already, discussion has begun concerning aspects of the proposed new law, such as the age of consent.

But even slower to change than the statute books will be people's prejudices, made holy over the years in the name of the Catholic God. In the main, the public is horrified and terrified by the specter of homosexuality, which, in a country where the nuclear family is the bedrock of society, seems to threaten nothing less than a breakdown of the established order. The pat response to the suggestion that the lives of gay men and lesbians are

***My lesbianism
was last on the list of
worst-possible scenarios
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wedlock.***

at least as valid as any other is: "But what if everyone did it?"

Although there is a small but well-established gay community in Dublin, it remains very much on the fringes of society and keeps to itself. Irish gays are almost completely invisible. It is extremely rare to see a same-sex couple walking hand-in-hand down Grafton Street, Dublin's main drag.

Most gays are still firmly in the closet, scared into silence for fear of meeting censure if they declare themselves. They rightly suppose that they may lose their

jobs, their families, their friends, their flat.

Fear of alienating your family is most often the greatest. Even the most progressive, broad-minded mothers and fathers, who seem completely at ease with your gay friends, turn a different color when they learn of your own homosexuality: How could they even begin to explain it to their friends, their relatives, the parish priest?

When I came out to my mother, who does not share these liberal pretensions, she told me that she had not felt so bad since her father died. This was over the recent Christmas holiday, my first visit home in over 18 months.

My lesbianism was last on the list of worst-possible scenarios that she could have imagined, ranking after drug abuse, alcoholism and pregnancy out of wedlock. It was almost inconceivable to her that one of her children could be gay. After the initial shock, disbelief and anger, came denial. "Are you really sure?" she asked me. If it was true, it would be such a waste. After all, I might well have made a decent mother and a loving wife, in the strict Irish version of such roles.

She broke the news to my brother and sister, who, during my two-week vacation, never broached the subject with me, even though it had been my sister who first suggested to my mother that I might be "one of them." They advised her not to tell my father, fearing that the news would provoke a heart attack. "He will throw you out if he finds out," said my mother—which was really beside the point, as I had not been living with my parents for some years and now live across the Atlantic.

But her real message was that he would disown me. He would be unable to countenance the fact that his daughter was a lesbian, nor would he accept a lesbian as a daughter. Of course, he will find out sooner or later, and if he keels over and dies of shock, I will be blamed for being so selfish as to follow my

instincts and not bury them under the pretense of normality.

Ireland is still a very parochial society—small and tight-knit. Everyone knows everyone else, first-, second- or thirdhand. It is simply impossible to get lost in Dublin the way it is in New York. There is no such thing as anonymity. News travels very fast.

This has its advantages, unless you've got something to hide. So many gay people lead clandestine lives. They may get married, have children. Many of the middle-aged men in the Parliament or George, two of Dublin's gay men's bars, are married and have not even bothered to remove their wedding rings. They may be the same men who hang around some of the city's public toilets, down on the quays, hoping to pick up one of the young boys who trade there.

On the streets roam gangs of

"shinies" (so called because of the shiny gray or maroon track suits they wear), looking for trouble. A gay man, just standing with his lover, not even embracing, was recently brutally assaulted by 15 or so of these thugs, who are really no more than children



between the ages of nine and 15. His lover ran away to get help. When he returned with the police, all but two of the assailants had scampered off. The remaining two were hauled off to the police station to be charged with assault (no one speaks of gay-bashing). And even though the victim was determined to pursue the case, his efforts were thwarted by the police, who told him that he was wasting his time. The culprits were too young to incur any penalty.

Although minds are slowly changing, particularly among the younger gen-

eration, old habits die hard—and are reinforced by parental influence and some forms of schooling.

Because the vast majority of Irish secondary, or high, schools are controlled by religious orders, sex education gets short shrift. Heterosexual education usually comes by way of the biology books, while discussions of gays are nonexistent. Members of the Dublin AIDS Alliance recently sought to establish an outreach program to go into schools and teach sex education, as a way to prevent unsafe sex. They were rebuffed and told that they could provide information about AIDS only if they could do so without mentioning sex!

Episodes like this make efforts by the New York City Schools Chancellor Joseph Fernandez to institute a condom program in New York schools look far-reaching. But the opposition that has

been mounting to the condom program proposal, particularly among Catholic Board of Education members and parent and teacher representatives, recalls the kind of institutionalized aversion to plurality that is so typical of the Irish, indeed of all Catholics.

Even in a case when a particular course of

action, such as distributing condoms to schoolchildren, can be shown to be for the greater good—preventing the spread of AIDS—it will automatically be opposed because it may be seen to condone sex outside of marriage.

It does not matter that lives would be saved by the use of condoms. It does not matter that many of the schoolchildren are not practicing Catholics and so would not consciously avoid using condoms. All that matters is that papal dogma condemns condoms, and all forms of birth control, as violations of the

divine duty to reproduce. The church's denunciation of the use of condoms may not be irrelevant to the fact that Ireland has the highest proportion of babies born with AIDS.

Clearly, the government is guilty of kowtowing to the church. But then there is a very fine, almost-indiscernible line between the church and the state.

It has often been suggested that Ireland would become a more open and libertarian society by moving toward secularism, and certainly a drift in that direction has begun and will continue. Gay people will be among the beneficiaries. But changing the law—and even people's minds—alone will not be enough to bring Ireland's gays out of their closets and onto the streets. The biggest challenge for gays, once the veil is officially lifted, will be to purge themselves of their own self-censorship.



For too long, lesbians and gay men have allowed themselves to be held captive by their own fears and lack of self-esteem. Ireland has never had a Gay Pride Day or March. Last December's candlelight vigil in honor of those who have died of AIDS attracted only 15 people—not an obvious political force to be reckoned with.

But the confluence of recent events may indicate that Irish gay men and lesbians are poised on the brink of great change for the better, and rather than simply being swept along by the tide of reform, they must take responsibility for directing it. With the advent in Ireland of new political action groups like ACT UP, gays can hopefully focus their nascent political energy and become the co-authors of their (hopefully) kinder and gentler future. ▼

Avril McDonald, a native of Dublin, is a contributing writer at OutWeek.

AIDS THIS WEEK

edited by Paul Rykoff Coleman

Two Drugs Caught in Access Webs

NEW YORK—Two drugs that treatment activists believe could benefit people with HIV infection are caught in separate webs that are, in one case, blocking FDA approval and, in the other, hampering underground access.

One of the medications, Imuthiol, an immunomodulator/antiviral also known as DTC, or ditiocarb sodium, is available in New Zealand, where it's an approved medication, and through buyers' clubs in the states. Activists say that the Food and Drug Administration has stalled the approval process by requesting more data for the drug to qualify for investigational new-drug status, which allows compassionate use by individual request, or to file for a new-drug application, approval of which allows large-scale marketing. The FDA has already turned down an investigational new-drug application from the manufacturer earlier this year.

The other drug, Peptide T, is also stuck in a quagmire. Recently, a federal judge in San Francisco issued an injunction ordering the drug's main underground source, a California laboratory, to stop selling Peptide T—under the assumption that it was being used for animal research. The suit was initiated by Ron Woodruff of the Dallas Buyers' Club, who had sued the FDA to stop the agency from investigating the relationship

between the buyers' club and the supplier. According to an article by Wayne Kawadler in the Jan. 10 issue of Gay Men's Health Crisis' *Treatment Issues*, two buyers' clubs lost their source of Peptide T because of the FDA action.

Imuthiol

Dr. Pinya Cohen, vice president of regulatory affairs for Connaught, the US company representing Imuthiol, said that

bly two years.

The FDA denies that there is a problem between the agency and Connaught. Spokesperson Brad Stone told *OutWeek*, "I'm not aware of anything right now that's a bone of contention." But James Brudner of ACT UP/NY's treatment and data committee says that Stone's statement was "patently false," that the company has been squabbling with the FDA for nine months.

Two studies published in the British medical journal *The Lancet* reported that those on the drug had fewer opportunistic infections than those on placebo. Improvement or stabilization of T4-cell counts, a measure of immunity, also occurred. But the FDA did not consider the European data when it denied an investigational new-drug application, according to Brudner and Mike Barr in a detailed article published in the Nov.

30 issue of GMHC's *Treatment Issues*. "At this point, we still don't know if this drug works and won't know until someone does something about it," Brudner told *OutWeek*.

The FDA's failure to OK a study of patients receiving the drug at 70 sites nationwide that was supposed to provide this data is holding up approval, activists say. This US study had 389 subjects—193



THE ACCESS BOG

Connaught, its French parent, Pasteur Merieux, and the FDA are "working collectively" to sort out FDA concerns over an unpublished US study. Even so, the FDA will require another large-scale study before a new-drug application can be approved, Cohen said, adding that "we're a ways from filing an NDA." How long? The time it takes to set up a study, get subjects and analyze the data—possi-

on Imuthiol, 196 on placebo, according to the current American Foundation for AIDS Research *Treatment Directory*. The Imuthiol group had 62 percent fewer opportunistic infections than the placebo group. Overall, there was no difference in T4-cell activity. Eight subjects in each group died, according to the AmFAR directory.

Cronnaught's Cohen says that the three entities are working out "details of documentation and interpretation of certain outcomes," virtually scrutinizing each piece of data. "It's a complicated process," he said.

According to Brudner and Barr in their *Treatment Issues* article, Imuthiol's mechanism of action, despite extensive study, remains unclear. It is believed to either bond with metals in the HIV replication process or protect cells from oxidation. No significant toxicity has been observed, according to the article. Imuthiol is related to the anti-alcohol drug Antabuse; mixing it with alcohol could produce nausea, vomiting and fever.

Peptide T

Unlike Imuthiol, approved in New Zealand and therefore able to be imported under the FDA's personal-use rules, access to Peptide T, believed to block HIV's CD4 receptor, is being stymied by the FDA, activists say. The outcome of Woodruff's lawsuit against the FDA cut off supplies from Peninsula Labs, which was selling Woodruff Peptide T with the understanding that it was for animal studies. Meanwhile, Kawadler writes in *Treatment Issues* that the FDA told a Danish pharmaceutical company that will supply Peptide T for a trial at USC not to sell it to individuals.

Peptide T has a controversial past. Developed at the National Institute of Mental Health, the protein first came under fire at the Third International Conference on AIDS in Washington in June 1987. "Peptide T does not work. Nothing. Nada," Dr. William Haseltine of Harvard had said. The drug's co-inventor, Dr. Candace Pert, insisted that the drug stopped viral replication through intruding in the replication process.

Initial toxicity studies in humans showed the drug was safe. While these studies did not test for efficacy,

researchers said that it improved neurologic function. Those on the drug reported feeling more energetic than before entering the trial.

Can one obtain Peptide T? The FDA's Stone says yes, but the reality is probably no. "If one wants it," he said, "get it from an open protocol." This may be difficult: The only trial recruiting subjects at this time is a phase-two trial at Yale University for IV-drug users on AZT. He added that the FDA would consider compassionate-use requests "on a case-

by-case" basis by individuals applying on their own. And he said that if the drug were legal in another country, it could be imported for personal use as long as the importation is not fraudulent and the drug is not dangerous, unavailable in the US, predicated for a serious, life-threatening condition and for personal use.

How many other countries is Peptide T approved in? "I'm not aware of any, but I'm not an authority," Stone said. ▼

—P.R.C.

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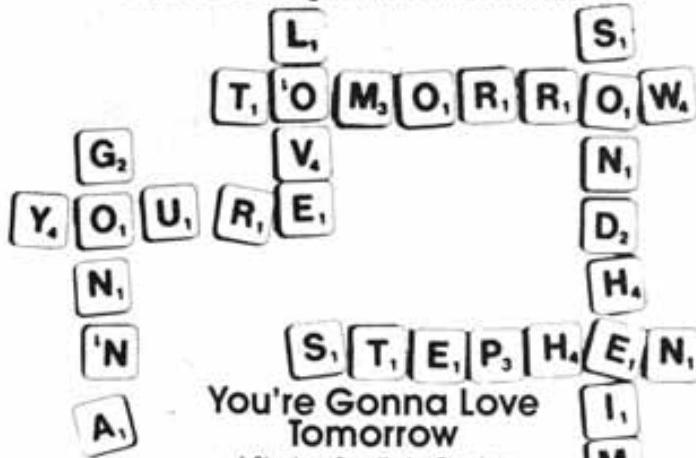
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Ms. Understanding

Sensitive Advice for the Lovelorn and War-Torn

by Susie Day



Dear Ms. Under-

I am a gay man, trying to have safer sex in a war zone. It is really rough over here, and I hate flying those bombing missions. You never know when you might get shot down, and sometimes you're not really sure what you're hitting down there, either. But since I found Billy, all that doesn't matter so much. Now, when our missiles light up the night sky, I think about my love for Billy and feel that this damn war might just do some good, after all.

What bugs me is that even though me and Billy are doing a hell of a job in this sandlot, the US military will probably ship us back to the States when this war is over and kick us out of the armed forces, just 'cause we're gay. That sounds like homophobia to me. That 'Nam veteran got it right when he said, "When I was in the military, they gave me a medal for killing two men and a discharge for loving one." How come the military won't allow us gays to be all that we can be—lovers *and* killers? Isn't that our right as Americans, ma'am?

—Brad

Dear Brad,

Tsk! tsk! Shame on the Pentagon for holding lesbians and gay men in such low esteem! You would think that any government that can spend \$500 million a day on this war effort yet can't fund a cure for AIDS would be proud to have gay people who actually *want* to be in its military. Then again, maybe our government is shy. Maybe it is afraid that since you are gay, you might want to criticize

its policies. This could be your chance to convince it that nothing could be further from the truth!

Why not start a grass-roots people's movement to let our government know that, just like women and people of color, queers in the military deserve *their* chance to kick a little Third-World ass, while receiving a first-rate college education? Remember: There's a war on, so keep your message upbeat and try to stay away from communist-inspired

***Just like women and
people of color, queers
in the military deserve
their chance to kick a
little Third-World ass.***

words like "homophobia." Hold teach-ins on such subjects as "Gay Love in the Gulf: Exciting New Uses for Linkage!" Plant patriotic stories in your hometown paper: "Hey-Hey! Ho-Hum! Gay Soldiers in the Gulf Finds US Peace Movement Boring." Hold massive coalition rallies: "Gay/Straight, Black/White, We're in the Gulf, and We're Gonna Fight!"

Good luck with your humanitarian campaign, dear. If you hang in their long enough, I'll wager that straight Americans everywhere will soon begin to see each one of your "missions" as another surgical strike for gay and lesbian rights.

Dear Ms. Understanding,

I would like to know how to get

bloodstains out of an Oriental carpet. The carpet has been in my family for generations, and I would hate to lose it. Three of my children were lying on it last night, watching television, when the Allied planes came again. This time, they hit our house. There was so much blood! They bombed the water supply and the electrical plant for our city, so that the fire, when it started, could not be put out. It raged all night, and when morning came, I saw that most of my family lay dead. Then I noticed a little movement from under the carpet. I lifted it up, and there was my youngest daughter. She was still alive. I wrapped her in a piece of the carpet and carried her to the nearest hospital. She might have lived if she had received medical treatment. But the planes had bombed the hospital, too.

Now I must clean this carpet. It is the only thing of my family that I have left. The trouble is, there is all this blood—everywhere, blood. Tell me, please, how does one get rid of the blood?

—A Mother in Basra

Dear Iraqi Fundamentalist,

I don't know what kind of low-grade media you're getting over there, but my guess is that you've fallen prey to the disinformation program of a brutal dictator. Perhaps Saddam wants you to confuse the term "carpet bombing" with the idea that someone actually bombed *your* carpet. If you had access to Western television, you would see that *there is no blood!!!* None. I have been watching CNN for two weeks now and have yet to see any blood. Had you kept up with the *real* news, you would know that the US is attacking only military targets in your area. So, unless you've been living under

a Scud missile launcher, you're perfectly safe. As our president says, the US respects the citizens of your country. And the best way to respect them, we feel, is with the latest military hardware, working seamlessly with our state-of-the-art news media. Now, instead of mass graves, blackened villages and little girls screaming naked in the street, you mainly see expertly drawn maps of your region, showing cartoons of clean, little explosions and cute F-15's flying daintily "sorties." What you probably witnessed the other night was some old footage from the Vietnam War, with which this war has, of course, nothing in common.

There is no—I repeat, NO—blood. Why don't you buy yourself a Nintendo game, dear? Or better yet, relax with a news story about gays and lesbians in the US military. ▼

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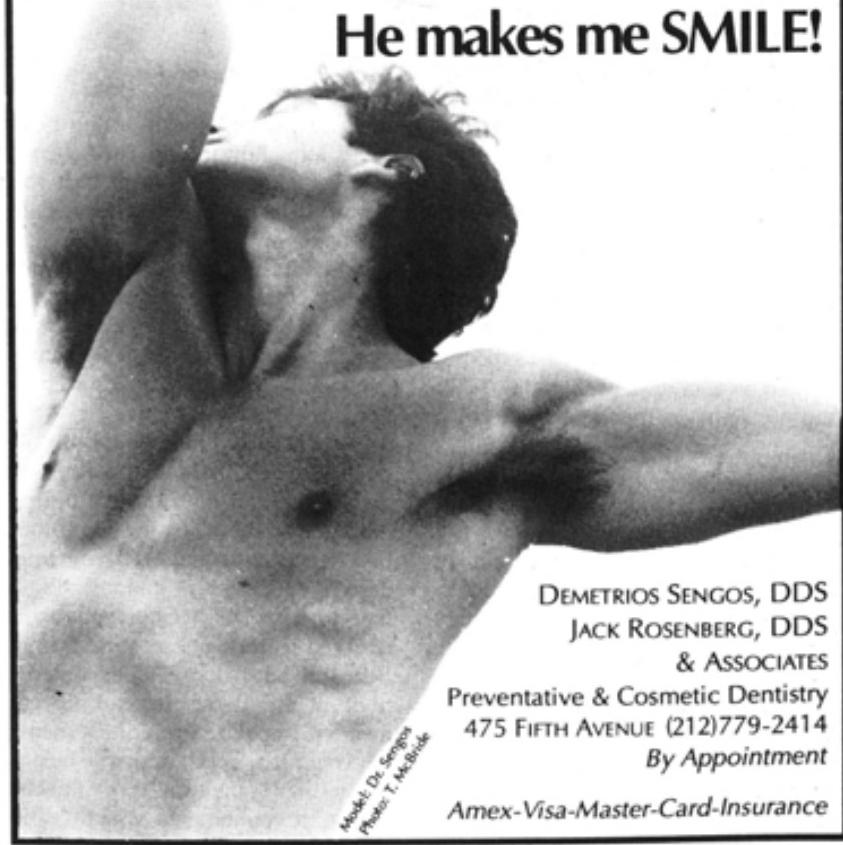
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Dirty Pool

by Allen Roskoff

Congratulations to WCBS-TV, Channel 2, for deciding to take the racially divisive Ed Koch off the air. One doesn't expect the same from the *New York Post*, but perhaps New York University, where Koch is a visiting professor, and WNEW-AM radio, where he is a commentator, will realize that they do not have to encourage his type of race-baiting or pay him to do it. Can't Koch just retire quietly? WCBS-TV just made Sunday morning a brighter, happier occasion.



• Save this date: On April 16, Geraldine Ferraro is scheduled to speak at Lambda Independent Democrats of Brooklyn at 8 pm at Camp Friendship, 339 8th St., in Park Slope. The former congresswoman and vice presidential candidate is considering a race against Alfonse D'Amato for US Senate.

When Ferraro ran for vice president, she was replaced in Congress by former City Council member Thomas Manton, who represents the Woodside area of Queens. Manton has also replaced the late Donald Manes as Queens County Democratic leader. Though a Democrat, Manton is also a staunch right-to-lifer and certainly no friend of the lesbian and gay community.

As a City Council member, Manton served on the General Welfare Committee from the time the gay rights bill was first introduced until he moved on to Congress. In 1973, a petition signed by seven members of the General Welfare Committee, then chaired by bill-supporter Saul Sharison, urged that a meeting be called to pass the bill. Manton signed the petition but proceeded to vote no on the bill and sneaked out of the committee room. Then-Council Majority Leader Thomas Cuite reportedly had called upon Manton's father to turn him around on

the matter. Whatever the case, Manton opposed the bill in every future vote.

In 1980, Manton's Democratic district leader position was contested by reformer John Rowan. Manton cranked out a piece of literature emphasizing his opposition to gay rights and abortion and—on the flip side—reprinted a letter from Rowan and others urging Manton to help pass the gay rights bill. Rowan was dubbed "a gay rights activist." Just before primary day, an unsigned piece of literature was mailed to district residents with Irish surnames. "Gays and lesbians

Come back to Congress, Geraldine!

demand justice," the headline began, "with John Rowan and Stu Levenson, they get it." A ploy to sway Irish voters toward Manton? Exploitation of hatred and bigotry? Dirty pool?

Needless to say, Manton is not a sponsor of the congressional lesbian and gay rights bill. He has also actively fought against Schools Chancellor Fernandez's condom distribution plan. Come back to Congress, Geraldine!

• On Feb. 1, his honor, the Borough President of Brooklyn, responded to a Jan. 8 letter from Lambda Independent Democrats calling for him to break his silence regarding Dr. Irene Impellizzeri's opposition to condom distribution; to repudiate her homophobic tactics; and to seek her removal from the Board of Education. Golden opted for none of the above. Instead, he commended Impellizzeri's commitment to the education, health and well-being of the students in the New York City school system, a commitment which "cannot and should not be questioned." He

added that he has been assured by the doctor herself that it was "neither her intent nor her meaning to criticize any group on the basis of their sexual orientation. It would be unwarranted and tragic if Dr. Impellizzeri's statements were to be seen as a justification to discriminate against gay people," he continued. "I am extremely aware of the vulnerability that the gay and lesbian communities feel, given the numerous documented bias-related attacks, as well as the continuation of discrimination based on sexual preferences."

Golden may be aware of the discrimination against gay men and lesbians, but in 1974, as a City Council member, he voted against the gay rights bill, reading Levitical condemnations of homosexuality as an "abomination" just before the vote. And in Atlanta, at the 1988 Democratic Convention, Golden said over dinner that if he could vote again, he would do the same. Yes, he may be extremely aware of the discrimination against us, but nowhere does he denounce it!

• Speaking of the Lambda Independent Democrats, David Shanton was elected as the new president, and Renee Cafiero and George Waffle were elected as vice presidents. Five of its 12 board members are women. Similarly, six of the 14 board members of Manhattan's Gay and Lesbian Independent Democrats are women. Both club boards are a pleasant contrast to the solidly male board of the conservative Stonewall Democratic Club.

• Peg Breen, the City Council's (in other words, Peter Vallone's) official mouthpiece and an agitator against the domestic partnership bill, lives on Manhattan's Upper West Side. Thus, this anti-gay spokesperson has lots of lesbian and gay neighbors. From reading her quotes in the papers, I'd guess that she was from Staten Island or Bensonhurst (no slight intended against the good folks from those areas) and not from one of the

city's gayest neighborhoods. Lucky for us, her neighbors don't share her politics.

* Assemblywoman Deborah Glick marched in Washington recently against the war and to show her concern over the current homelessness, health, education and economic crises. Deborah's spirit, drive and compassion are quite a contrast to that of the shallow City Council member Carol Grierter. Glick has a magnificent future and, hopefully, will continue to serve us well.

* As the drawing of the Council district lines draws nearer, the plot thickens. Word has it that Rocky Chin, an Asian-American assistant to New York City Commissioner of Human Rights Dennis deLeon, is considering entering the race for the Council seat encompassing Chinatown. Rocky Chin was a Dinkins supporter and has ties to labor. This prospect would likely divide the Asian vote, as Margaret Chin has already announced her intention to run. If it is Chin vs. Chin vs. Friedlander, a progressive split could give a more conservative candidate a shot. Meanwhile, we wait for the final lines to be drawn. ▼

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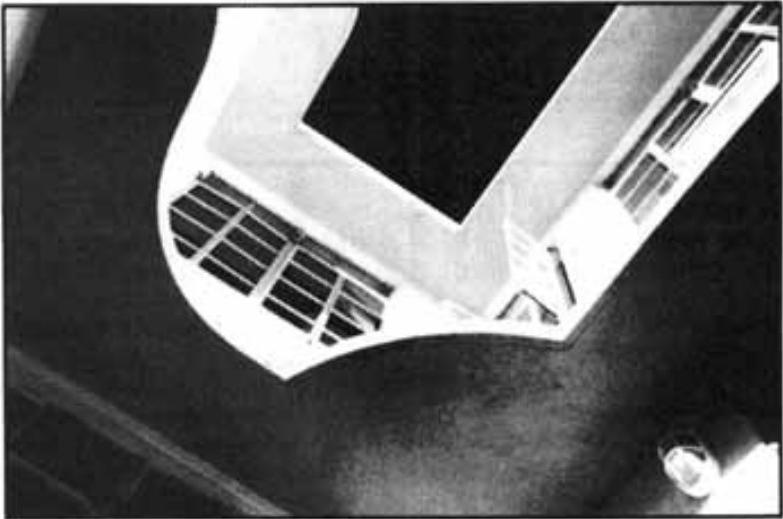
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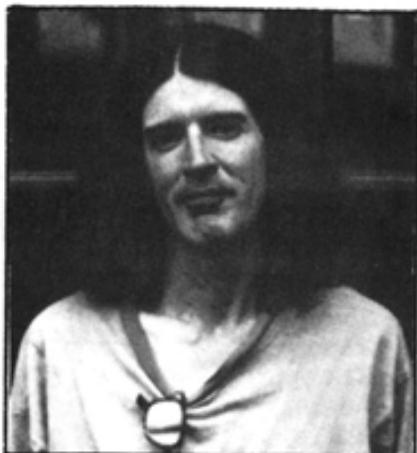
MILESTONES

WILLIE BUTLER

"Great fighter" is not the first thing that comes to mind when I think of gay males. It is definitely not the stereotypic image.

Willie Butler was one of the Lower East Side's best activist fighters, and there was nothing ordinary about him.

Willie came to New York in 1968, after a long series of battles with his privileged adoptive family in Massachusetts, a struggle that, at one point, sent him to reform school. At reform school, he became president of the student union and made changes within the school. After this, just as his problems appeared to be



lessening, another major war ensued.

Willie's father discovered that his son was gay and believed that sending him to Vietnam would remedy the situation—straighten him out, so to speak. Willie escaped to Boston and marched against the war. It was in Boston that he steered his life down its two major pathways: as a hippie, by associating with people who had alternative views—artists, writers and intellectuals—while the other portion of his time was spent being openly gay.

Willie was now 18 and living the Bohemian lifestyle in New York City. By now he

See MILESTONES page 59

GLAAD TIDINGS

Commentary

Lesbian Kiss on LA Law Makes TV History; Gays in "Bad Hands" With Allstate

by Karen Schwartz

Last night's lesbian kiss on *LA Law* may be the first-ever in TV history, according to the Gay and Lesbian Alliance Against Defamation/New York. The historic smooch makes attorney CJ Lamb, a regular character on the program, the only recurring gay or bisexual female character currently on television.

"We salute *LA Law* for its long history of developing sophisticated story lines about gay, lesbian and bisexual people and their issues," said Stephen Beck, GLAAD/NY's executive director. "The CJ Lamb character is long overdue on prime-time television, and we are not surprised that *LA Law*, with its record of tackling important social issues with unusual finesse, should recognize this fact."

The most-recent recurring lesbian character to appear on network television was nurse-practitioner Marilyn McGrath on ABC's *Heartbeat*. The show was canceled in early 1989, amid a massive campaign organized by the right-wing religious organization, the American Family Association, specifically in protest of the lesbian character. Two gay male characters are currently appearing on, respectively, ABC's *thirtysomething* and CBS's *Doctor, Doctor* (currently on hiatus).

GLAAD/NY is demanding an apology from Allstate Insurance, and its parent company, Sears-Roebuck, and has charged the companies with directing ABC-TV, in effect, not to place their commercials on TV programs that include lesbian and gay characters.

An article in the January 1991 issue of the American Family

Association's *Journal* complained that Sears advertised on a Nov. 7 episode of ABC's now-defunct *Cop Rock* that promoted "normal" homosexuality and "other perverse sex." It urged its members to contact parent company Sears for "helping to bring this sex sleaze to family viewing." In a Jan. 7 letter to Sears Chair Edward Brennan, GLAAD Media Committee Chair Stephen Miller urged Sears not to be influenced by the homophobic protest. "Imagine our surprise," said Miller, "when we received a form letter from Allstate vice president John Fielder apologizing for placing the commercial on a program with a content he deemed 'offensive,' although he never saw the show!"

"Allstate's corporate cowardice smacks of the blacklisting of the '50s," said Miller. "The company has bought into the fanatical right's definition of 'family viewing' as code for its anti-gay agenda....Gay people have families, too, and 25 million gay men and lesbians buy insurance and refrigerators. We won't support companies that exclude us."

In addition to an apology, GLAAD is asking Sears and Allstate to instruct their advertising representatives at Leo Burnett Co. to add "sexual orientation" as a category to any nondiscrimination policy in their advertising guidelines and to inform ABC that they will not allow anti-gay bias to play a role in the placement of their commercials.

GLAAD Tidings is a program of the Gay and Lesbian Alliance Against Defamation. For more information about the material in this week's column, or about GLAAD, call (212) 966-1700.

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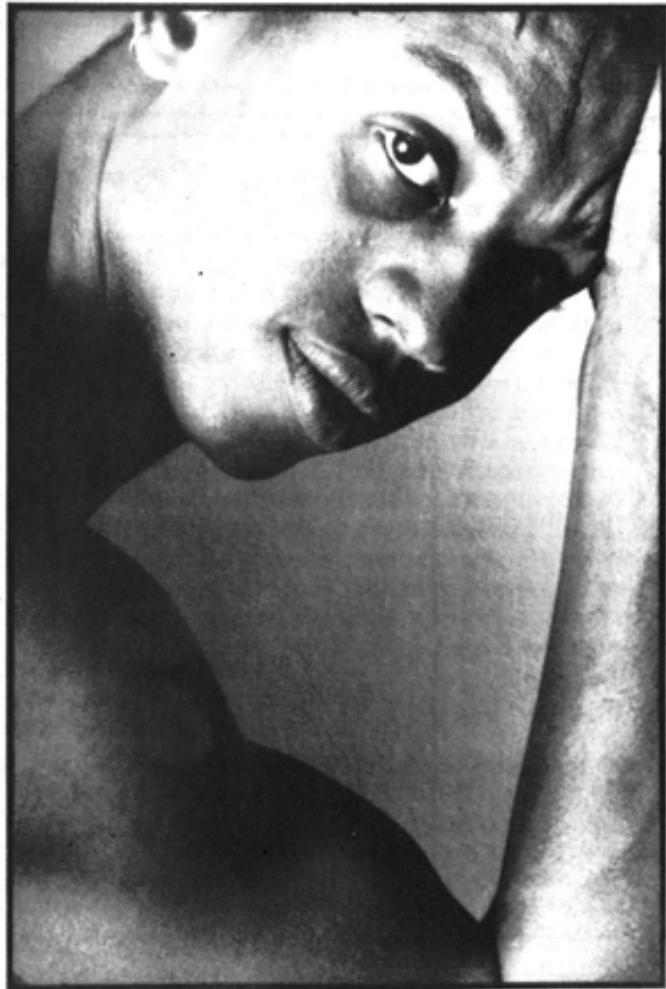
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african roots, american fruits:

THE QUEERNESS OF AFROCENTRICITY

BY MICHAEL S. SMITH



ay Black men are a greater harm to the African-American community than a Black man addicted to drugs: With the homosexual we lose two productive men, with the addict we lose one."

This argument has been circulating in Washington, DC, among the African-conscious folk. These are the people in the African-American community who are considered either enlightened or naively radical, but who are appreciated nevertheless for their love of African people. They are organized as Marxists, nationalists, Muslims, separatists, academics and art collectives. We hear them on community talk-radio, read their words from independent and underground presses, hear them rapping on videos. The message is Afrocentricity.

Afrocentrism is an ideology based on the concept of Africa as the point of reference for all activities in which African people engage. Afrocentrism asserts the primacy of classical African civilization, which is Egypt and Nubia, and claims that these related cultures are the wellspring of African genius. A cultural matrix grounded in African history on the continent as well as in the Diaspora (the dispersion of African people around the world), it is therefore universal (to African people), yet it is manifested in the plurality of African ethnicities, one of which is African American. The goal of Afrocentrism is the empowerment of all African people in order to assure our own productivity and thus a place in the world. It is the collective African self turned inward in self-examination.

Afrocentrism is not an in-your-face reactionary response, nor is it a kill-the-white-people movement, though it is a conscious response to European cultural domination.

The ideology has one profound problem. Though Afrocentrity may not be anti-white, it is anti-queer. Still that is not sufficient enough reason to reject the theory. No one should expect such new social theories as Afrocentrity to arise wholly developed. The debate has just begun, and the schools of thought and actions are forming. There is a lot of work ahead.

There is nothing about Afrocentrity—or any other valuable social discourse—that necessitates homophobia. But despite my personal sensibility, too many of the purveyors of Afrocentric theory spout mindless homophobic nonsense which only serves to alienate productive Black women and men, who are gay, from our home community. Such homophobia also risks conferring on heterosexual Black men a weak definition of manhood based on not being a faggot. This is the hegemonic white male's definition of himself as *not the other*—not a woman, not a Black and not a queer. And that way of thinking is clearly *not* Afrocentric: The heterosexual Black man would be centering himself around what he is *not*, as opposed to what he is.

Still, despite the alienation that comes crashing in on me every time a conscious African gives me what she or he believes is fortifying advice—"Don't let the system make a faggot out of you"—I force myself to remember the oppression that all African Americans have lived under for so long and the effect that oppression has had on us. This is not an excuse for African-American homophobia but the recognition of our condition—and it is our *condition*, not Afrocentrity, that informs our homophobia.

It is undeniable that there have been, and continue to be, well-meaning African-American thinkers and activists who are anti-queer and have no problem letting it be known. It is as if their Blackness and/or manhood is reaffirmed and strengthened by taking a stand against the faggot. Gay sexuality, it is claimed, is symptomatic of Black moral and cultural degradation, and its continued presence in the community invites further decadence. I do not mean to sound self-hating or to join this scapegoating, but there is an element of truth to the claim. I'm not saying that homosexuality is, in and of itself, decadent but that there is certainly self-destructive behavior among gay men, *which is directly due to society's homophobia*.

The homophobic position of Afrocentrism is neither too mystical nor too deeply intellectual to understand. Evident in Black folk-knowledge, the sentiment was astutely captured by Andrew Sullivan in his essay "Gay Life, Gay Death," published in a December 1990 issue of *The New Republic*, in which a young Black gay man is quoted: "All we've ever had is the power of the dick, the power over women...So if one dick likes another, that's a problem...." So it is all about power and the Black man's lack of it—in every arena but sex, where we reign supreme. If this myth were true, I'd begin my lewd trumpeting now, and the walls of Jericho would come tumbling, tumbling down.

But it ain't. And we Black men aim our mythological cocks at our women. Not that they don't want us or don't desire us—they do—but we still bang away. This is not love. This is a power play, a big game hunt, and if you don't participate, you're not a man. God save the queer who finds himself in the middle of this carnage, wondering why the men hate him—after all, he isn't competing for the same resources. Yet this is the very reason that the women hate him; though he's thinking that

if he can have "their" men, the women should not want them anyway. The lost queer fails to see that his transgressive sexuality does not affirm Black male power over "his" women—the only space where the Black straight man can reign supreme—or to recognize that he is the possibility of male defeat in his desire to be willfully fucked in a system based on fucking over. And the women want strong dick, even if it takes a deadly aim at her; the worst that it could be is that the sex is bad and he may hit her once in awhile. In consolation, she'd have her kids to love and who love her. Besides, what is a woman without a man and what would she do with a sissy? Bump pussies! Ol' Massa smiles. Absurdity is in effect, and the fag gets bashed.

This state of mind informed Eldridge Cleaver's invective against the Black queer. Cleaver, the Black Panther, is the archetype of the angry, late-'60s Black nationalist and author of the 1968 sexist and homophobic classic *Soul on Ice*. Cleaver argues that Black male homosexuality is informed by a racial death wish. Driven by this wish, the Black male homosexual seeks out white men as lovers and big daddies in order to have half-white children. Once this proves to be unfruitful, the Black homosexual directs what remains of his love toward whiteness and strikes out with a bitch's vengeance at anything and anybody Black. He may even hate the color of the bottom of his shoe.

Cleaver's polemic—irrational, homophobic—cannot be quickly dismissed as madness. What it is all about is getting power, and, as far as Cleaver could see, power was about being able to fuck over as the white had fucked over the Black. If so, power, for Cleaver, was in the hands—or, rather, in the pants—of the fucker: Men do the fucking and therefore the fucking over. Here, Cleaver is the sexist, but that's old news. Since power is in the pants of the fucker, the Black homosexual, as conceived by Cleaver, would be the acquiescent Uncle Tom who is not interested in taking power from Whitey by fucking him over and fucking "his" woman. With this conception of sex-power relationships, Cleaver can be argued into an interesting position, as Michele Wallace points out in a critique of Cleaver's sexual politics in her book *Black Macbo and the Myth of the Superwoman*. She notes that if Cleaver really wanted power, he would be fucking white *men*, not "their" women. After all, power is with the fucker, so the last and only fuck would be fucking a fucker. Even we queers know all about that.

But Cleaver forgot about me: The Black Panther Party
see AFRICAN ROOTS on page 78

Gay sexuality, Afrocentrism claims, is symptomatic of Black moral and cultural degradation.

SEX revenge

**the secret
fantasies of
TWO NICE
GIRLS**

"A major fantasy of mine is to be so famous that I could lead a *Lifestyles of the Rich and Famous* camera crew through my house and show off my record and pipe collection, my magazine collection and the art that I have done," muses Gretchen Phillips, the wry proponent of hard-and-fast fun with the lesbian music group Two Nice Girls, or 2NG. Phillips continues: "I want to have my own TV show, like David Frost. [I'd interview] irreverent types....Maybe we'd smoke a little pot beforehand, and then we'd just have a chat with the camera on."

B Y N O E L L E H A N R A H A N



2NG are not Wilson Phillips, the Nelsons, a million lies that sound like the truth, AA devotees, a drugged-out cult, right-leaning liberals or slaves to consumption. They are the kind of women who would sell Bob Dylan records to buy some Patti Smith—raw and catalytic talent laced with sweet humor.

If you think that Texas is a conservative backwater, think again. Born and raised on the fertile Austin, Texas, '80s hardcore punk scene and the folk-infused women's cultural community, 2NG was founded in 1985 by Gretchen Phillips, Kathy Korniloff and Laurie Freelove and signed in 1987 to Rough Trade Records (Freelove later departed to form the group Fifty Words for Snow). Joining the band in 1989 were stalwart instrumentalists Pam Barger and Meg Hentges. Their 1989 self-titled debut and their six-song psychedelic EP, *Like a Version* (covering five '70s hits and their anthem "Last Ten Dollars"), cemented their following, both on the women's music scene and in the college alternative-music market.

Chloe Liked Olivia, 2NG's latest release, is an intense, highly lubricated brand of furious folk, with healthy amounts of Gloria Naylor, KC and the Sunshine band, lounge music and rock-a-billy and features songwriting and vocals by all four women.

A sure sense of eclecticism invigorates this woman-identified formula for world change. Their vision follows the incendiary tradition of American rock-and-roll but distinguishes itself in that it does not kill its creators. Their lyrics are a radical exploration of sexuality, a sexuality that comprises their average everyday lives. Sisterhood was never so subtly dominant. In *A Room of One's Own*, Virginia Woolf wrote:

"Chloe liked Olivia," I read. And then it struck me how immense a change was there. Chloe liked Olivia perhaps for the first time in literature....All these relationships between women, I thought, rapidly recalling the splendid gallery of fictitious women, are too simple. So much has been left out, unattempted....For if Chloe likes Olivia and Mary Carmichael knows how to express it, she will light a torch in that vast chamber where nobody has yet been. It is all half-lights and profound shadows like those serpentine caves where one goes with a candle peering up and down, not knowing where one is stepping.

OutWeek recently asked 2NG to describe their most attainable fantasies. Most of this conversation took place on a five-part party-line in mid-January. Other parts were recorded during the summer of '89, while hanging out in a box-filled backroom of Rough Trade Records on Sixth and Harrison streets in San Francisco. But first, let's introduce the players.

Gretchen Phillips (guitars, synthesizer) has been described as the girl with the "gentle smirk." "The goal, obviously, is to become a famous lesbian band that never compromises what we want to say and how we want to play," says Phillips. "I am not going to change—I want the world to change. Love is love is love, so don't tell me how to live. That is my prerogative." With parents whose band, the Orphans, worked the Holiday Inn Cocktail Lounge circuit throughout her childhood, Phillips is no stranger to the stage. She graduated from Houston's High School for the Performing and Visual Arts and was a founding member of seminal Austin post-punk bands Meat Joy and Girls in the Nose.

Kathy "Korn" Korniloff (guitars, vocals) battles Phillips for the punch lines, fueling this band's runaway duel for which one can come up with the next inspired contribution. The daughter of professional violinists, Korn's creativity is not confined to music alone: She founded Liatris Media, the sponsors of *Third Wave*, an annual international feminist film-and-video festival held in Austin.

Meg Hentges (bass, vocals) flattened her fingertips with the Neo-Boys, a renowned punk band from Portland. "I wasn't always so clean-cut," recalls Hentges. "I was a very wild child. Hitting bottom, getting really low and realizing that what I was doing was affecting people—that I wasn't living in a vacuum—is what got me clean." In 1983, Hentges moved to Austin, decided that she believed in mortality and found Judy. She feels that her faith has really paid off.

"[An interview with BETTY] would make an excellent cover story on the pages of Spin... Bitzi and 2NG talking about lesbian sex, female ejaculation and the joys of penetration."

—KATHY KORNILOFF



Pam Barger (drums, vocals) juggled work with bands Childbearing Hips and Girls in the Nose before signing on with 2NG in January '89. "There I was, working with Gretchen at the Martin Brothers' Cafe, and she just came in one day and asked me to play." First impressions of her as a seemingly shy type soon faded, revealing Barger as a clearly dramatic personality. She counts among her influences John Bonham, Keith Moon, Mo Tucker and Ginger Baker.

• • •

"*Girlfriends lining up one-by-one to pledge allegiance to the women they would soon become/..Proud and stoic with a sense of duty..sailing past my window blazing trails against the wind out into this world/..I will give you love's assistance."*"

—Kathy Korniloff, "Eleven"

The scene: It is just one week since Noelle Hanrahan returned from a 17-woman peace delegation to Palestine and Israel. War has broken out, and her 23-year-old baby brother has just shipped out to Saudi Arabia. It's Meg Hentges' birthday.

What is your most attainable fantasy?

Korn: If I dare to dream, I would be a film director—something along the lines of Almodovar, the *lesbian* Almodovar. I would have a lot of erotic content, and I would really want to move away from MTV or anything commercial-looking aesthetically—something that challenges, [as] the feminists of the '70s tried to do with film, figuring out what it is that goes against the Hollywood formula and still works for people—not necessarily Chantal Ackerman but more along those lines, trying to integrate the Chantal Ackerman approach with the Almodovar approach.

Meg: Well, what I envision is a 2NG sitcom, a show about a struggling lesbian band and their romantic affairs with the fans. Jodie Foster and Meg Foster would be Gretchen and Korn.

Who would be playing the lead if they were doing the Kathy Korniloff story in the year 2000?

Korn: Wait. Just let me think of somebody mildly tragic.

Pam: Julie Andrews should be Korn.

"I would like to be like Spike Lee. I think to be as outspoken in the lesbian community as he is in the Black community would be really great."

—PAM BARGER

Korn: That's absolutely right. For one thing, she was my very first crush.

Was it her glowing on top of those mountains in The Sound of Music?

Korn: I think that *Mary Poppins* came first.

Pam: Debbie Moore would play me. Everybody says that she looks like me.

Meg: I am the Julie Christie type. [My fantasy is that] I would be out of debt. My life would look a lot like it looks right now: a very simple life with not too many things in it—with chances to play music for a living, have a girl-friend I love very much who is very creative. It's pretty simple.

What would you do with all of that leftover cash?

Meg: I have actually thought a bit, and I have a couple of friends who need a lot of help. Gretchen, what would your life look like?

Gretchen: Well, I would have an enormous enterprise that I would control. I would actually have my own TV station—kind of like Ted Turner—but Gretchen Phillips would be the name on it. I would run a lot of educational old science films—like how blood goes through the body—those fascinating science films with animation. And I would have a lot of talk shows.

Meg: And *The Andy Griffith Show*.

Gretchen: That's Meg's ideal—just an *Andy Griffith* station. This station would be an enormously powerful enterprise, but peace-loving and consciousness-raising. Of course, many mistakes would be made, and I would be making those mistakes in public. But, hey, that is how we learn.

Would you want to go out with Jane Fonda?

Gretchen: I don't necessarily want to go out with Jane Fonda, but she is welcome on my channel. Any woman who speaks candidly about her bulimia is welcome. The focus would very much be on

women and gays, of course. But there would be time for men as well, and I would work really hard toward men's consciousness-raising, which I think is very important and very timely.

Pam: In my ideal life, I would be a studio musician and play with tons of different kinds of bands and songwriters and musicians.

Korn: Whose drummer do you want to be, Pam?

Pam: I have always had a fantasy about being Lucinda Williams' drummer. And of course, my ultimate fantasy is to be Joan Armatrading's drummer. Then, in my free time, I would like to have a coffee shop—vintage clothing store. Lots of friends of mine—lesbians and gay people and cool straight people—would staff it.

Whose career would you love to emulate?

Gretchen: Madonna all the way.

What is hot about Madonna?

Gretchen: The power she has at this point, because of the money. I love the safer-sex stuff that she has been talking about. I love the fact that she has gotten herself into people's hearts and then started kissing girls on the new video. Musically, I am not completely in love with Madonna. She is not someone I listen to all of the time, but career-wise, [it would be great] to be able to have that much sexiness and that many changes of clothing. And her irreverence. [But] I would not go through the whole Sean Penn-abuse factor. Certainly, it would be a little different.

Korn: I like the idea of longevity in this business and of putting out albums of such significance that you can take a few years off in-between them if you want, and people will still remember who you are and wait for your next brilliant change of style.

Gretchen: So, longer than Boy George is what you are talking about? (*They laugh.*)

Pam: I would like to be a Wilson, of Wilson Phillips. (*Everyone screams with laughter.*)

**"Declare
outloud that
sex is a top
priority
in your
relationship,
over doing
the banking
or running
the errands.
.... I have a
relationship
that is
six and a
half years
old, and
this is
something
we learned."**

—MEG HENTGES

I swear, y'all...

Korn: Get out.

Meg: Get out of here.

Pam: Actually, Spike Lee. He's a pretty controversial character, and I think that what he is doing takes a lot of bravery. He is very intelligent. I think to be as outspoken in the lesbian community as he is in the Black community would be really great.

• • •

"Noona never saw the harm in leaving her defenses down/...He stole something precious and left her feeling foolish/...There could have been some gunfire—it might have been a slashed tire/There could have been some phone calls in the middle of the night/It could have been somebody met the train head-on, but Noona's revenge was to write this song."

—Meg Hentges, "Noona's Revenge"

Who would you square off with in the pages of Spin?

Pam: Mark Weaver [an Austin anti-gay activist].

Gretchen: He is a really bad sort of closet case. He's the type that goes up onto the upper level of the freeway with a big sign that reads "Gay is not OK," and sometimes when you're furious, and it's really trafficky... (*She trails off, and we want to finish her sentence with "You want to run him over."*) I would love to square off with George Bush.

Pam: Well, we could square off with the majority of Americans—all the conservatives and homophobes.

Korn: We could square off with 2 Live Crew. It could be the "can-you-top-this" censorship issue.

Pam: We would try to figure out what makes each individual a homophobe—to figure out what their fear is and why they are so irrational and violent and have fantasies of hurting gay people and killing them.

Meg: I would like to spar with Frank Sinatra in *Spin*.

Korn: I would love to square off with [*Spin* features editor] Legs McNeil, so I could give him a piece of my mind.

Gretchen: In his article about Sinead O'Connor, he said how her bald Nazi-concentration-camp look made her so eminently fuckable, or something like that.

Pam: It was disgusting.





Korn: He is sick.

Gretchen: He is really fucked.

Korn: He is gross.

• • •

"I am going to tell you how it is going to be/Soon you're gonna be fuckin' me...I'm gonna take you to queer bars/I'm gonna drive you in queer cars/You're gonna meet all my queer friends/Our queer, queer fun, it never ends."

—Gretchen Phillips, "Queer Song"

Gretchen: As far as [having a dialogue in *Spin*] with somebody whose work we respect, we would love to talk to [the group] BETTY (*sbeer glee in her voice*).

Korn: I think that the whole conversation would have to center around sex, at least with Bitzi. It would make an excellent cover story: Bitzi and 2NG on the pages of *Spin* talking about lesbian sex, female ejaculation and the joys of penetration.

So what is the deal with Bitzi?

Gretchen: She is very pro-sex and pro-women, getting in touch with female ejaculation and doing 200 kegels a day, really diligently working on female ejaculation.

What are kegels?

Gretchen: The kegel muscle is the one you use when you are holding in your pee. Women who are pregnant need to do a lot of kegels so that they won't tear. It helps you during sex when you are contracting and letting loose as far as reaching orgasm. And it is a real important part of working on female ejaculation.

How far along in this process are all of you?

Gretchen: I am not doing my goddamn kegels.

Korn: Yeah, that is what we need personal trainers for.

So, is this about lust after BETTY?

Korn: Pardon?

Gretchen: Oh noooooo? We are not lust after BETTY. We just want to talk with them.

Korn: We would like to have a dialogue with the whole world about female sexuality and all of the parts of the clitoris that you can't even see, that are up inside you and go all the way up around to your butthole.

Gretchen: We want to talk about the clitoris and the connected nerves, and we know that Bitzi would talk about that with us.

Pam: It would be very important to bring up every aspect of sex: sex between women, issues of sexism, the way that men think sex has to be, sodomy laws and all the fear that men have around women sleeping together and not needing them—everything that threatens men.

Gretchen: We also want to do a little publishing house for Meg's seven-point plan. We need to put it into pamphlet form and sell it at our shows and, hopefully, get it into bookstores.

What is the seven-point plan?

Meg: One: Declare out loud that sex is a top priority in your relationship—over doing the banking or running the errands.

Two: Never say no to your partner. This is probably a controversial one, but, I think, an important one.

Three: Schedule sex at least twice a week, and if you miss one of your scheduled sex times, then the next point in the plan is...

Four: If you miss your scheduled time for sex, have a sex-fest, which is to have as much sex as you can on a given afternoon. Or have festive sex. Do something that you have never done before.

Five: Talk about your sexual fantasies.

Six: List the things that you would never do sexually and then be willing to explore all the things that don't fall on either one of the lists.

Seven: Don't intellectualize about sex in bed—before, during or after.

"My dream for women in this next decade is for them to really be able to make some money . . . I don't really believe in capitalism, but: Take the power that is available, and use it if you can."

-GRETCHEN PHILLIPS

Meg: *How has this worked for you?*

Korn: I have a relationship that is six and a half years old, that is working really well. And these are just things that we learned as we went along.

Korn: Hey, Noelle, I guess just a couple of recaps here: I think that we all agree, come to think of it, that we would love to go on *The Oprah Winfrey Show* and *Sally Jessie Raphael*.

Meg: And talk about being an out lesbian band.

Korn: A sex-positive lesbian band. We all agree that we want lesbianism to be as attractive as possible, professionally and personally. We all share the goal of bringing our lives out of invisibility and into the mainstream and sort of paralleling the rise of the Black power movement through rap—the lesbianism version of that. We feel that this has the potential.

• • •

"She's a princess of power, you are my precious precious, princess of power/I will save you from that burning tower...I choose you while the other ones cower."

Gretchen Phillips, "Princess of Power"

What do you think of Rosanne Barr? The takeoff on the national anthem was great.

Pam: It was the funniest thing that I have ever seen.

Korn: She was so maligned for that, and it makes me so mad that it is very upsetting to realize that you are part of such a stupid American culture that would get so upset over it.

Pam: It is just so obvious that if it were a man doing the same thing it would never have been an issue. And that is just so fucking old.

Meg: I heard a lot of men berating her because of her weight. She is very threatening to them. I think that she threatens the class structure in the United States because she is making a character popular that in no way wants to be part of the ruling class.

What do you think of Wilson Phillips and their new video?

Gretchen: I think about how sexist America is. I think that the Wilson Phillips—Rosanne Barr connection should be explored further.

What do you think of the Nelsons?

Gretchen: Oh, the Nelsons, man. I think it is *wonderful*. I love the Nelsons because it is a total sex-like thing, it seems, that is going on between them. The Nelsons' video is very positive about men getting in touch with their feelings, and with these two blond, girly-looking guys.

Where do you think it comes from?

Gretchen: I think that it comes from the homosexual inside of most people.

What do you think about Pete Townshend coming out?

Meg: I was happy that he came out, but I was embarrassed that Roger Daltrey tried to push him back in the closet. I was happy he did it because, you know, he is a rock god to a lot of homophobic boys.

And what about artists being out?

Korn: The closeted artists are treading on the good graces of the people who are keeping their secret, but what good graces does this industry have? It is the politics of terror. You live

See TWO NICE GIRLS on page 88

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Activist Shop-Owners Abound in Manhattan

Craig Rodwell, teen activist, arrived in New York City in the summer of 1959, carrying a couple of suitcases and a copy of the *Mattachine Review*. He was 17 years old, two months out of high school in Chicago and officially out of the closet. He had come to New York, he says now, with an ironic flick of his head, "to be with my people." But when he went to a meeting of the New York Mattachine Society, a chapter of the national gay organization that published the *Mattachine Review*, he discovered that he didn't qualify for membership. He was too young.

BY JOHN WEIR



"They told me I couldn't join until I was 21," he recalls. "But I could subscribe to their newsletter. Well, and what I did, I started going to their office and working on that newsletter. And they actually made me use a pseudonym for two issues. My name was Craig Phillips."



U.S.
OUT OF MY
UTERUS

RICK MOUNT OF THE PLEASURE CHEST

Rodwell, who owns the Oscar Wilde Memorial Bookshop on Christopher Street, laughs at the recollection, without concealing his passion. Thirty years later, his expression is as animated as if he were discussing last week's ACT UP meeting, rather than the Mattachine Society.

"Jeez," he says, ingenuously, "just getting Mattachine to start using the term 'Homophile Movement'—that was a big deal. They didn't think of themselves as a movement, you see, in '61 or '62. They were just this 'educational and research' group. I founded Mattachine Young Adults, and we started speaking up. Eventually, we took it over, and it changed radically."

Asked if he would classify himself as an activist today, Rodwell, who is 50, says, "When people ask me what my politics are, I say, 'I'm an anti-ismist.' If it ends in 'ism,' I'm agin' it."

One of Rodwell's colleagues in the Mattachine Society, Randy Wickner, similarly casts himself as a rebellious outsider in the homophile

Photo: Michael Whalenfield

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**"We believe in safe sex,
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movement. Wicker, who owns Uplift, an Art Deco lamp store on Hudson Street a few yards north of Christopher, announces unabashedly, "I was always an outsider in the gay movement." He was also one of the first "acknowledged" homosexuals to appear on television—on *Les Crane*, a sort of pre-*Phil Donahue* interview show, in 1964. "It was the first time anybody had seen an openly homosexual person sitting on live television," says Craig Rodwell, "and not saying, 'Please accept me in spite of my disabilities.'"

Wicker, an inveterate pamphleteer and compulsive archivist, disappears behind a display case in his lamp store, reaches into a filing cabinet and returns with a handful of xeroxes highlighting his involvement in the gay rights movement. "I was the gay movement, in the early '60s," he says, pushing a wispy clump of white hair from his brow and presenting an article from the *New York Journal-American*, dated July 9, 1962. "Right here, they call me an 'arrogant, card-carrying swish,'" he says, quoting somewhat proudly. The article concerns his appearance, with eight young homosexuals, "on a radio program, *Live and Let Live*, on WBAI. The aspect of "practicing homosexuals" being given air time, in 1962, was significant enough to evoke comment from *The New York Times*, the *New York Herald Tribune*, *Newsweek* and *Variety*.

Wicker's gay activism has been somewhat limited in the past few years, although he did go to ACT UP's Grand Central action during the Day of Desperation. So did Rick Mount, an



BOB KOHLER OF THE LOFT

ACT UP regular, who manages the Pleasure Chest on Seventh Avenue South. Unlike Rodwell and Wicker, Mount did not become really politically active until the AIDS crisis. A New Yorker since 1968, he claims to be "the only queer in New York who wasn't at the bar the night of the Stonewall riots." After Stonewall, he attended a few meetings of the Gay Activists Alliance, but, he says, "in the '70s, I was very much a hedonist." It took AIDS to drive him out into the street—42nd Street—where he was arrested outside Grand Central on the Day of Desperation.

Two other so-called gay activist shop-owners spoke to me for this article, and I wish I had more room to write about them. Bob Kohler, who owns the Loft on Christopher Street, was a member of the Gay Liberation Front, in the early 70s. He is currently involved in the Christopher Street Patrol, to ensure the safety of people who live, work and shop on Christopher

"It was the first time anybody had seen an openly homosexual person sitting on live television," says Craig Rodwell, "and not saying, 'Please accept me in spite of my disabilities.'"

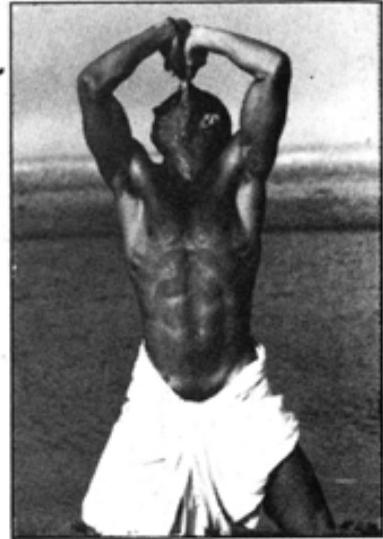
Street. According to Michael Mirasola, president of the Christopher Street Merchants and Block Association, bias crimes against gays have disappeared from the street in the past six months. Mirasola, who owns Streetwise, a men's clothing store, and who has the distinction of being the only straight person mentioned in this article, attributes the success of the patrol to two women, Beverly Hill and Paula Xanthopoulou. If they were shop owners, I would have interviewed them, too. ▼

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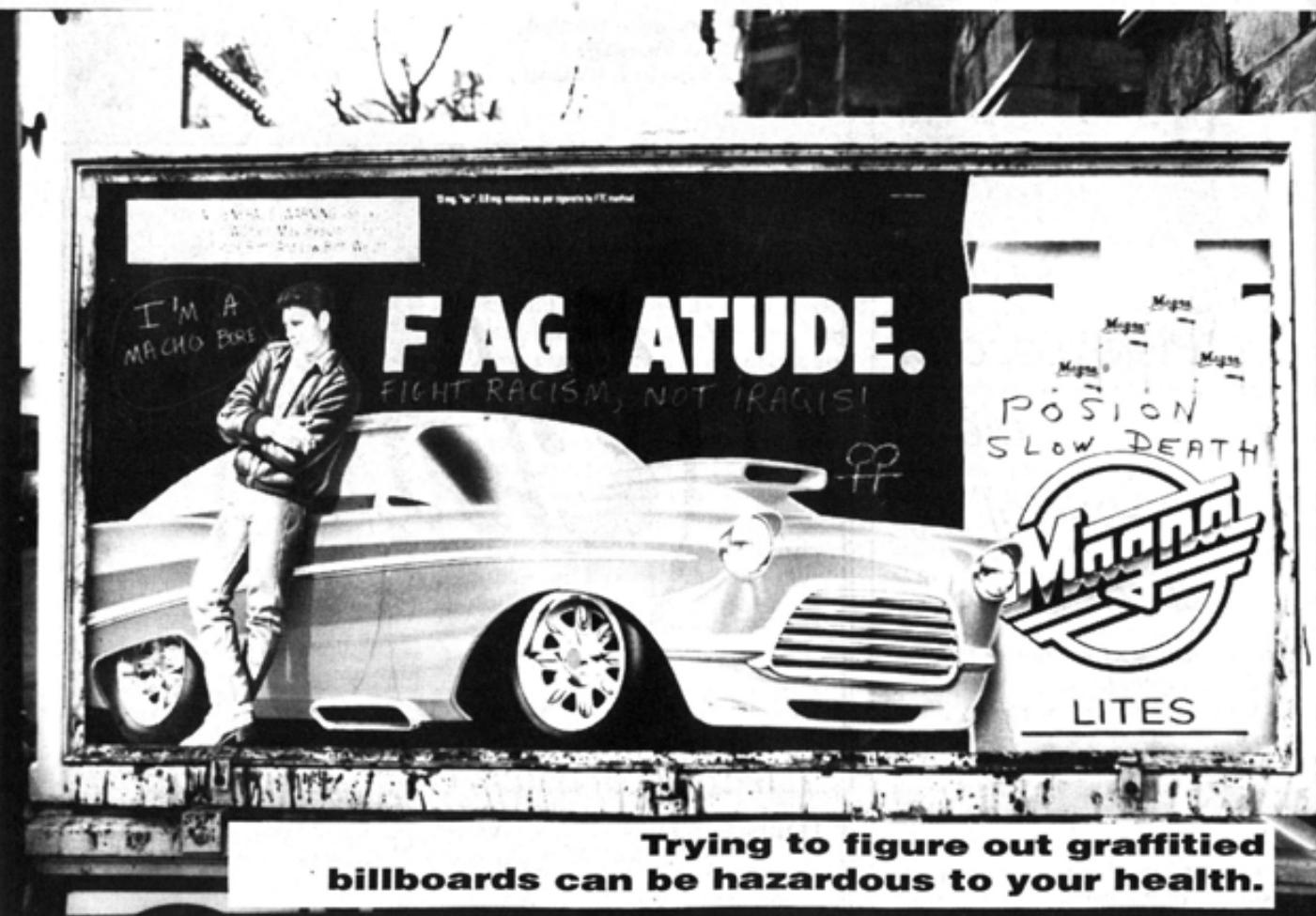
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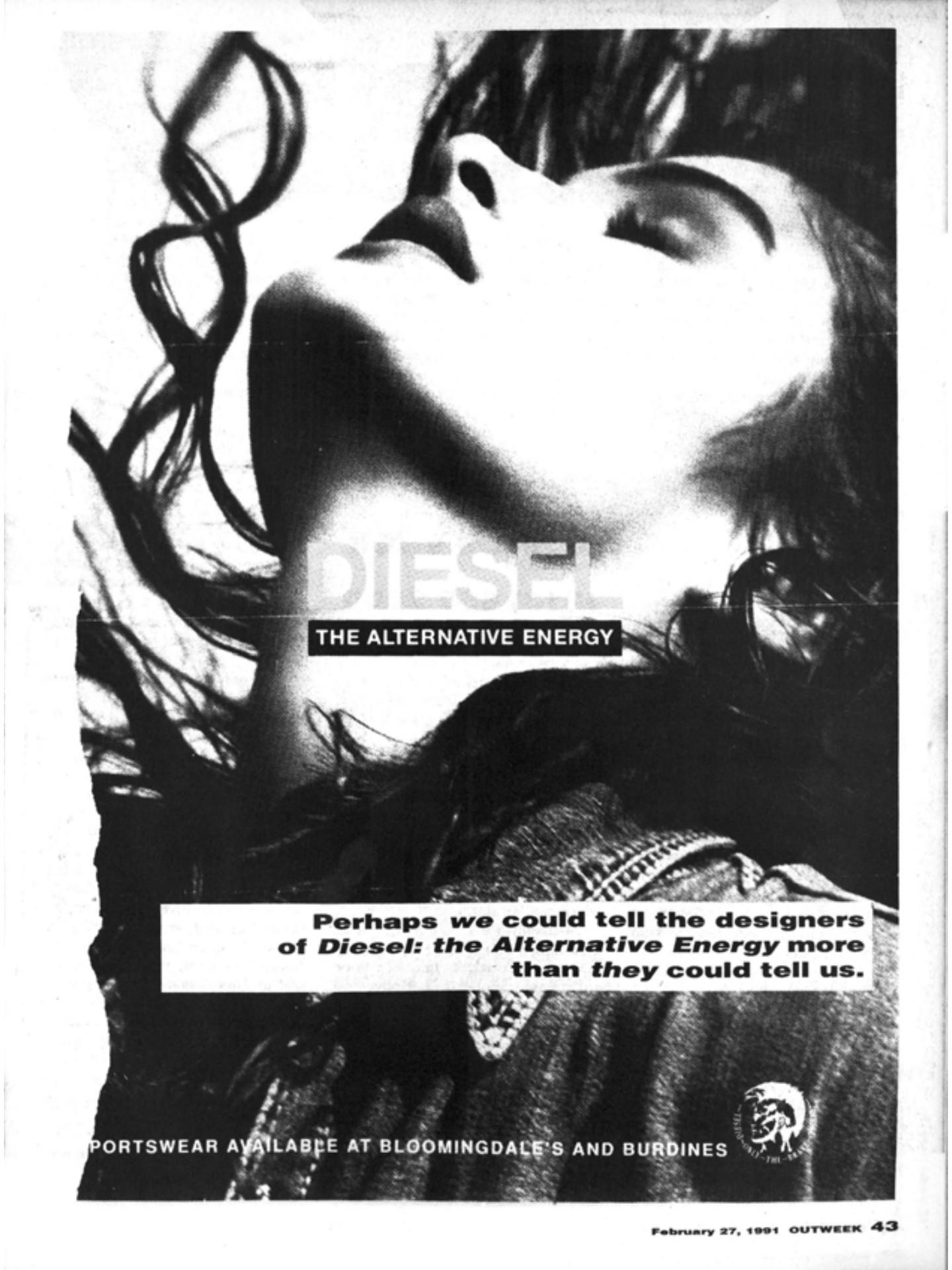
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PORTSWEAR AVAILABLE AT BLOOMINGDALE'S AND BURDINES



Yes, yes, yes. After incessant and (admittedly) insidious prodding, David Geffen has finally come out—and of course we're delighted. In the March issue of *Vanity Fair*, Hollywood's newest and richest open queer says that he went from being "in love with Cher to being in love with Marlo Thomas to being in love with a guy from Studio 54." And all that in the third paragraph of Paul Rosenfeld's puff-puff-puffy piece. "I date men and women," Geffen says. "What Woody Allen said was true. Say what you will about bisexuality, you have a 50 percent better chance of finding a date on Saturday night." I know what you're thinking, but, *please*, let's not have that bisexual debate here. The point is that Geffen has finally let America know that queers are everywhere, including in Hollywood and the upper-upper-upper crust of this society—and that's a lot more than can be said for quite a few others.

Almost as interesting as Geffen's coming out is writer Rosenfeld's making a fool of himself with this article (although this might be one of those well-documented cases in which *Vanity Fair* editor-in-chief Tina Brown inserts a few of her infamous paragraphs into the story), writing: "Geffen is not like some married producers in Hollywood who lead double lives, pretending to be straight; he shows up at dinner parties with whomever he's seeing at the time, whether a man or a woman. 'I have not kept any secrets,' Geffen says. 'There's not a person who does not know my story.' Referring to threats from certain quarters of the gay press that they would 'out' Geffen, he says, 'No one can threaten me with exposure of something I'm not hiding.' The fact is, sex is a non-issue, and a non-problem. And nobody's business."

Gee, for something that's a "non-issue" Rosenfeld certainly spends a lot of time talking about it, don't you think? More embarrassing is this hideous attempt to save Geffen's face and make us think that he's been out all along. The truth, of course, is that we've already "outed"—and viciously clobbered—David Geffen a zillion times in this

GOSSIP WATCH

column, and certainly he wasn't happy about what porn star Joey Stefano was telling reporter after reporter in recent months about their relationship. For about a year, Geffen was also pressured with phone zaps and fax zaps and mail zaps and actual protests at events he's attended in LA, all urging him to publicly come out. And only a year ago, when the *Voice's*

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Michael Musto asked Geffen—who never, ever, *publicly* acknowledged his homosexuality—if he was gay, he became flustered, refused to answer the question and quickly got off the phone. But look, if all these silly boys need to prove that we had absolutely nothing to do with their coming out and that they've actually been open about it all along, well, then, let's just let them go ahead. Our mission is simply to get them to fess up, any which way we can.

Certainly we should mark this as a turning point. David Geffen has now set a precedent—and let's hope an example, too—for all Hollywood queers to follow as far as going public is concerned. And *Vanity Fair* too has raised "asking the question" to new heights. You see, now we can't be perceived as asking people like writer Jonathan Van Meter to stoop to the level of, say, *Us* magazine (which

asked George Michael if he is gay) or the defunct *Fame* (which asked Whitney Houston about her lezzie love-up). No, now we're asking Van Meter to emulate *Vanity Fair*, which, for him, is the epitome of American journalism (sad but true). Oh,

Jonathan. I bet you're now sorry that you didn't ask Jodie Foster about her lesbianism. Just think about it: You'd have been the talk of the town right now! People would have yammered on about you as that journalist who boldly went where no others would, charting that exciting, new and now—"chic" territory of sexuality that was previously taboo. You blew it, babe.

But, getting back to Jodie and her new film, *The Silence of the Lambs*, I suppose that it was an ugly but necessary can of worms we opened last week by going berserk over the film's serial killer who is depicted as a troubled gay man and a transvestite. The hot controversy is only just beginning to sizzle. It seems as if every newspaper in the country called to discuss the issue. And so did some of those queer film types who want so much to love this flick.

Honestly, I am so disgusted with art talk and jiberish which tries to rationalize that *Lambs* is *not* homophobic. Yes, it seems I'm just not being sophisticated enough in my analysis of the film—according to some in our queer intelligentsia—and, of course, I've reacted in a knee-jerk way without really trying to *understand* the director's intent.

But I care less about intent than outcome. And I'm tired of reading the now-overly defensive director Jonathan Demme's myriad excuses about his film. Last week he told Amy Taubin in the *Village Voice* nearly the same thing he's said to *Film Comment*, *Interview* and others: "We went into the movie knowing we had to protect gay people from negative interpretations. Clearly, there is a problem in society; homophobia is one of the cowardly manifestations of the sickness of American males. But we wanted to trust the intelligence of the script. If you don't understand that this guy isn't gay, you don't understand the story." Taubin

By Michelangelo Signorile

GAYDAR

Daily News Goes Gay

then points out that gay critics have said that "a mass audience already steeped in negative gay stereotypes won't understand the subtle distinctions" in the film—to which Demme responds that "perhaps the movie will provide a forum for this, maybe there will be a dialogue."

Well, Mr. Demme. You go ahead and have your "forum." Yes, you can "dialogue" all you want, out in Hollywood. Meanwhile, I get my head bashed in on the streets of New York, right? MY LIFE IS NOT SOME SORT OF "EXPERIMENT" FOR YOU—AND IT CERTAINLY ISN'T SOMETHING THAT IS WORTH LOSING SO THAT YOU CAN MAKE A LOT OF MONEY AND GET CRITICAL RAVES.

And that is really what your film is all about—making millions and getting a rimjob from critics, all at the same time. The movie is a success because it's smart enough for the sophisticated set and manipulative enough for the sensation-loving masses. While the smaller, more educated audience perhaps understands the nuances (and I say "perhaps" because I'm still not sure that they will perceive them without having to read the very complex book on which the film is based), the ignorant majority of film-goers—the millions growing up in gay-hating America—are getting yet another lesson in Homophobia 101. Being more explicit, and thus making sure that the movie absolutely did not misrepresent queers, would have risked the "intelligence" of the film, which in turn would have made the more farty types lose interest. Yes, it's a tricky game we play when we want to make the ultimate kind of film, the type that appeals to almost everyone. Something's always got to be compromised. This time, it was the gay community (then again, isn't it always the gay community?).

But you knew all that, Mr. Demme, didn't you?

Or do you truly believe that "homophobia is one of the cowardly manifestation of the sickness of American males"? If so, why don't you make a film about the kind of demented, straight, macho man who attacks, beats, stabs and kills gay men, lesbians, tranvestites and transsexuals

If ever there has been a candidate for outing, it was Roy Cohn. In this month's *Spy*, a piece on the fall of his "rumored lover" David Schine, quotes Lillian Hellman on the two men and their mentor, Joe McCarthy. The playwright used to call them "Bonnie, Bonnie and Clyde."

Dragging them through the mud (where they belong), the magazine reminds readers that just "before dying of AIDS-related cancer, Cohn said to an interviewer: 'Nobody who knows me would every buy that fag stuff. They said I was in bed with Dave Schine. Dave! Who married Miss Universe and has a great bunch of kids.'"

Don't bother reading the article. Those are all the nasty bits.

But, while *Spy* is often very matter-of-fact in covering gay people, one of their writers, the not-very-funny-though-the-topic-was-a-cinch **Josh Gillette** loses

"fierce" points for his piece on avoiding the draft. His entire vocabulary of queer behavior, beyond "the occurrence of a single episode...while intoxicated," is **Pee-wee Herman, Harvey Fierstein** and the **Village People**. Gaydar says...breeder logic. To the Gulf with you.

Sometimes, you just don't figure out how nasty the nasty bits are until you think about them for a while. Witness the media angle of the month: health-care workers with HIV. Only, it isn't a new angle—just more heads in the sand and the continuing saga of "the innocent victim."

A fresh-faced 23-year-old woman who allegedly became HIV-infected from her dentist is quoted—"This is something that didn't have to happen"—on the front page of the *New York Times*. And in flood letters and editorials from scared citizens who realize that AIDS might actually affect *them*. All of a sudden, they want something done.

Well, it's a-pound-of-cure time, folks,

By Michael Goff



even though you've just started looking for that ounce of prevention. A few health-care workers basically told the *Times* that it's too little, too late. It's not going to work if we simply spend "money to test health-care workers instead of educating the public about the human immunodeficiency virus."

AIDS is "something that didn't have to happen" to many, many people. With the right education and research years ago, many—including health-care workers—would not be dying from (and passing on) the HIV virus today.

This month, *Men's Fitness* writes on a study which found that only 30 percent of the general population is aware of safer sex, and only 16 percent practice it. Mandatory testing of doctors and nurses is yet another in America's history of band-aid solutions.

• • •

Madonna and the chancellor of New York's schools want to do something bigger, but it's not going to be easy. The debate over condom distribu-

tion in schools waged for 12 hours.

Coverage was basic. *Newsday* didn't mention gay people and held the quotes for condoms until the final paragraphs of the article.

The *Post* noted Madonna's pro-condom statement (which was presented through ACT UP). And the *Daily News* quoted a mother from Bay Ridge who said, "I would be horrified if anyone handed my 13-year-old daughter a condom." How horrified will she be when her daughter or her playmates get AIDS—and she could have prevented it?

By far, the *Times* had the best coverage, running direct quotes from a wide variety of speakers. Their balance reflected the range of speakers, and the quotes allowed both sides to show their true colors.

On the wrong side of the condom issue, the plan's opponents keep insisting that kids don't think about sex until you tell them. Sorry, it's not such a big secret. Just turn on the TV. And I must admit, most of us were thinking about what we would like to do (and to whom) long

before we knew what a condom was.

While the parents debated, sex-positive radio blasted into the homes and cars of New York's teens. Condoms were a phone-call away during **WQHT**'s Valentine's Day promotion. Winners received flowers, chocolates and a six-pack of condoms—"in case you're feeling romantic." In other words, they said, "half a dozen extra-large gloves of love." Their support of **GMHC** and the multi-cultural teens of New York is much welcome. I just wish they'd cut the dyke jokes in the morning.

• • •

Now, this is by no means an endorsement, but a funny thing happened when I picked up the *Daily News* (for the first time since the strike) to compare condom coverage. It seems that they want to be New York's queer hometown paper. **William Norwich** is plugging *Parts Is Burning*. Applesauce is outing bisexuals, including **Alexander the Great**, **Josephine Baker**, **David Bowie**, **Lord Byron**, **Caligula**, **Emily Dickinson**, **Errol Flynn**, **Janis Joplin**, **Tyrone Power**, **Ma Rainey**, **Marquis de Sade**, **Rudolph Valentino**, **Voltaire** and **Annie Sprinkle**. And their Gulf coverage includes an article on a makeshift dance club in the desert where "twenty male and five female Marines stomped their black boots on the plywood dance floor and waved their arms to the beat, roaring with laughter." Sounds like **Pyramid** to me. All this in one issue. Too bad no one's going to read it.

• • •

Donahue hosted "swingers and threesomes." If they had cut the '70s-speak and the talk of "being in the lifestyle," they could have been talking for us. In response to inevitable questions like "Don't you people have any morals?" the bisexual porn star (who lives in a relationship with a "totally straight" man and a "heterosexual" blond woman) laid it on the line: She asked the audience why they cared what she did in a private relationship and noted that swingers don't "cheat." It's not cheating when it's honest, open—and no one gets hurt. Just for the record, Republicans and Democrats swing much more than libertarians. Protestants swing more than Catholics, who swing more than Jews. Their conventions sound like a lot of fun.▼

THREE DOTS...

Miller Beer showed a 55 percent decline in profits, though sales rose

5.4 percent last quarter. *The New York Times* reports that this came out of "higher marketing expenses" preparing for a new alcohol tax. What about the higher marketing expenses because of a boycott? At what price did they move those cans and bottles?...Bloomingdales' new "Red, Hot and Blue" store sells T-shirts created by **Keith Haring**, **Barbara Kruger**, **Jenny Holzer** and other artists. Their ad informs the consumer that the "greater portion of profits [are] going to AIDS research and treatment." Why not all the profits?...The *LA Times* is desperate for Gulf stories. Last week, they "broke" a lesbian witch-hunt story which ran last October in *OutWeek*, *The Times* and elsewhere. It was that leaked memo from an admiral who called for stepped-up efforts to detect and discharge lesbians, even though they might be "among the command's top professionals."

—M.G.

DIARY OF A MAD Queen

The club was pumping, the lights were spinning, the music was savage—full of sound and fury, signifying nothing. I sat in a corner, filled with quiet desperation—how do I do it, night after night, year after year, screwdriver after screwdriver?

The room was swarming with a busload of those godless, little clubkids, about a dozen grim hermaphrodites and that fetus-headed monster named Sebastian. It was all very disturbing, like a mad Aubrey Beardsley nightmare. I floated through the crowd serenely, looking like Princess Ozma of Oz. But that wasn't enough tonight.

I was unhappy.

There were too many of those boys—those gorgeous, unattainable, little boys, the ones with the precious pre-Raphaelite faces, the gooey, brown eyes, the long, wind-blown hair, the silky, soft skin. And, damn it, the more makeup I put on, the prettier I try to look, the more I scare them away.

So I laugh bitterly and glue a pair of antlers to my temples and wear a tutu to lunch. Maybe if I put a plate in my lip and wear a Balenciaga—call it neo-nouveau Bushman—maybe *then* I can get enough attention to distract me from my boredom, my loneliness.

Or, let's see, what's on the menu for tonight—what's the drug *du jour*? Well, Carl's cocaine has a bouquet that is at once frivolous and oddly sensual, and Goldy's Ecstasy brings that heady self-assurance that the next party will somehow be better than the one we're at now.

Won't it?

Damn it, none of this is right! I should be home finishing the novels of the 18th century (New Year's Eve resolution no. 17), not slam-dancing with a bunch of 16-year-olds, trying to cop a feel....

When I was growing up, I wished

I was paralyzed from the waist down, like a friend of my grandmother. She stayed in bed, day after day, and had a steady stream of visitors who brought her food, books and information about the outside world.

Her own world was so small. Everything she could ever want was within her reach.

One night while we were saying prayers, I told my mother this and added that she could stay with me too. Wouldn't it be nice to be glued to my hip forever, Mom?

She ran out of the room screaming—the Freudian implication wasn't lost on her, no, siren.

But, lord, it still seems awfully nice.

Drag is a rubber band that can only be stretched so far before it snaps. The hair can only be piled so high, the tap suit can't reveal any more leg.... After I've gone through a rainbow of hair colors—what next? My hair is like an old Christmas tree already—every time I shake it, half of it comes out.

When I first moved to New York, the night was filled with so much excitement. I wanted to be Dianne Brill—to smile and laugh and run from club to club. To be adored rather than loved.

That's not enough for me anymore. Dressing up was a way to express myself when I had no other outlet. I need time to think, time to organize.

I've always said that I'm going to grow up to be a batty, old drag queen with long, white hair, pushing a shopping cart around the West Village mumbling to myself, "I've lost something....Where was it?" like Mary in *Long Day's Journey Into Night*—sad, lonely and completely out of her mind.

(Someone cue in the theme from *Valley of the Dolls*.) I think that day is coming sooner than I thought. ▼



By James St. James

LIFESTYLES OF THE DOWNWARDLY MOBILE

We can't worry about the fate of Robin Byrd and the other sex shows on cable—fine though they may be—because we can't afford cable. VCRs are another luxury we've been forced to forego. So we spend a lot of time watching network TV, which is not so bad once you get used to it.

Our favorite TV time is Saturday morning. Shows aside, we love the commercials, which are more separatist than the Michigan Women's Music Festival. The only male-free spaces on television hawk Rainbow Brite or Hair-Dresser Barbie with her own salon—but we'll take what we can get. Besides, these spots, unlike prime-time ads for cars and computers, advertise commodities we can afford, like Mondo Mega-Fruity Sugar Twisties Cereal. (How empowering!)

Pee-wee's Playhouse is widely acknowledged as a fine purveyor of gender-bending hysteria, but Pee-wee now has rivals for our affections. Unfortunately, both the High Priest of kiddie camp TV and the new chunk-o-hunk show, *Guys Next Door*, are on at the same time—probably due to the machinations of VCR-manufacturers eager to swallow our nonexistent disposable incomes. The result is that on Saturday mornings at 11:30, two of three networks are mind-bogglingly gay.

After a failed attempt to conquer prime-time airwaves, *Guys Next Door* is now breaking millions of hearts (male and female) as a so-called kiddie show. The *Guys* started as an attempt to capitalize on the success of *New Kids on the Block* and their huge, predominantly female teen (and sub-teen) market. The *New Kids* seem to live on an all-white Block, but on *Next Door*, one member of the group is Black and another, Latino. And the *Guys* boldly go where no *New Kid* has gone before, firmly pushing the male friendship theme into hot-and-sweaty, my-hand-on-your-butt, nonstop homo action. *Guys Next Door*, stuck in the kiddie TV ghetto, gets away with things that could never get past prime-time censors.

The first shot to open last Saturday's show was of a firm butt showcased in boxer shorts. And it just went downhill from there, to the horror of

Anne's roommate, unused to these Saturday morning bacchanalias. Within the next two minutes, there was a skit titled "The Adventures of Ozzy Osbourne and Harriet," featuring a guy in drag—there are drag skits every week, sometimes with the whole male cast in makeup, dresses and falsettos. The skit ended with the Guy throwing away his Harriet disguise to reveal a Madonna wig and cone-shaped breasts, snarling "Strike a pose!" to the camera and at least two bewildered dykes.

In-between skits, the *Guys* sing and dance—hence the resemblance to *New Kids*. The dancing will look as ridiculous in ten years as the dancing in *Saturday Night Fever* looks now.

Since we wouldn't dream of missing a single commercial, ballads are a good time to go get a drink. The fastest songs are worth sticking around for, though. Last Saturday, there was a perky musical number titled "Telephone Talk," obviously a paean to phone sex; there also was a whole song about being obsessed with hair ("Bad Hair Day"), which was eerily reminiscent of certain men we know.

Hair is a recurring theme on this show. They do fake *cinéma-vérité*, fake-backstage snippets which usually catch the *Guys* half-dressed with blow-dryers at the ready. The *Guys*

also display a curious fascination with wigs. In addition to the numerous drag numbers, there are skits parodying metal dudes which require tight-fitting spandex, globs of makeup and, yes, even bigger hair. We also appreciated the fake ad in which these *New Kids on the Block* imitators pretended to be Milli Vanilli (great wigs!) shimmying for an imaginary brand of cookies. You just can't get any less real than that.

Biological females are usually relegated to the background on this show and almost never have any lines; the *Guys* get praise and admiration from each other, fondle each other and basically care *only* for each other. *Guys Next Door* seems to be filmed awfully fast, on an itsy-bitsy budget. Its ineptness makes us believe that the *Guys'* obvious enjoyment of each other is real: They don't have the resources to fake it. It's sweet, it's charming, it's very attractive. Who says that homosexuals don't recruit? ▼

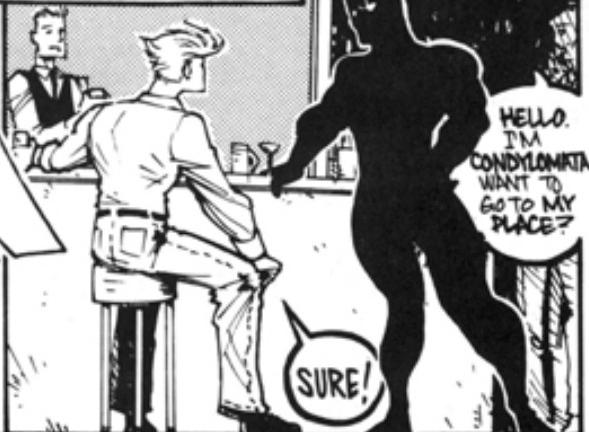


BY MADAM X AND ANNE RUBENSTEIN

LASER MEDICAL ASSOCIATES PRESENTS

THE ADVENTURES OF:

A BAR IN UPPER MANHATTAN...



AND, AT CONDYLOMATA'S...



A WEEK LATER, CHUCK CALLS HIS FRIEND BOB IN A GREAT PANIC...



CHUCK TOOK BOB'S ADVICE AND CALLED 1-800-MD-TUSCH. LASERMAN, USING HIS TUSCHMOBILE, SPEEDS OFF TO 7 EAST 68TH STREET, ONE OF 7 DIFFERENT, CONVENIENT LOCATIONS. WITH NO BLEEDING, LASERMAN PAINLESSLY TOOK CARE OF CHUCK'S PROBLEM WITH LASERS!!



AND, AT LASERMAN'S OFFICE...

THANKS FOR SAVING ME FROM CONDYLOMATA, LASERMAN! AND FOR ACCEPTING MY INSURANCE PLAN!

NO PROBLEM, CHUCK! LASER MEDICAL ASSOCIATES AND I ACCEPT MOST INSURANCE PLANS! AND REMEMBER, I CAN TREAT HEMORRHOIDS, FISSURES, MOLES, FISTULAS AND SPIDER VEINS THE SAME WAY, FAST, SAFELY AND PAINLESSLY WITH LASERS.



LASERMAN HAS SAVED YET ANOTHER PERSON FROM THE CLUTCHES OF CONDYLOMATA!



Laser Medical Associates

Jeffrey E. Lavigne, M.D.
Fellow International College of Surgeons

UPTOWN

7 East 68th St.

WOODSIDE

53-19 32nd Ave.

SCARSDALE

697 Central Ave.

GRAND CENTRAL

60 East 42nd St., #901

MT. VERNON

559 Gramatan Ave.

BROOKLYN

Wmsburg Bank Bldg. #914

DOWNTOWN

67 Broad St.

FOREST HILLS

106-15 Queens Blvd.

MERRICK

1757 Merrick Ave.

1-800-MD-TUSCH

THE ARTS

Is There a Gay Male Fiction?

by Bruce Benderson

My book *Pretending to Say No*, published last year by Penguin, tested the nerves and the ingenuity of a lot of gay reviewers. Since many of the stories flaunted crack, underclass crime and sex, they had to dig deep in their search for the good intentions, and those who liked the book struggled to identify a healthy moral position. A review by Dennis Cooper in the *Village Voice* went so far as to praise me for being old-fashioned, the kind of gay male writer—like Rechy, Burroughs or Genêt—who revels in the idea of the homosexual as degenerate and outsider. The comparison with Rechy, Burroughs or Genêt, though overly generous, was nevertheless telling, for no gay-themed literature of today has come close to their innovations of otherness.

The possibility that we are living in a postmodern age where invention and originality are becoming anachronisms does not account for the yawning gap that separates the work of the old masters from the new gay male writers. Why does a book like *City of Night*, written more than 25 years ago, still envelop us in its cosmography, whereas a book like *Dancer From the Dance*, written 13 years ago, already reads like a period piece? Slowly but surely, gay literature is edging toward a normative view of gayness. This is a direct result of the very prizes gays have strived for: acceptance and identity within the larger (Read: "straight") community.

It may seem grudging and perverse to claim that gay rights are ruining gay literature. But what I myself have always valued in homosexuality is

its outsider status—the same gift and curse that allowed the Jew an important role in Western history and elected him or her to serve as intellect, critic and victim. It is, after all, freedom from the herd that we all desire, for therein—not in entitlement—lies any individual's true identity.

Initiative and uncontrollable events have brought gays closer than ever before in modern history to being accepted. The struggle is far from over, but media-watch groups, legal advocates and lobbyists—all backed by middle-class money—have won increasing clout. AIDS, which is a disease of the blood, has managed to infiltrate blood ties. In many cases, it has caused formerly rejecting siblings or parents to open their arms with new-found understanding and compassion. Though I am not suggesting that the prize is worth the price, I do believe that AIDS is the only event in homosexual history that has managed to penetrate the family circle. Our family members and the world at large have more information about homosexuality and gay lifestyles than ever before.

Can we resist the temptation to misuse our new notoriety? What are the consequences of a strengthened gay or lesbian identity? It is my pessimistic opinion that successful groups founded on stable definitions of identity are, by nature, exclusive. To survive, they must close their ranks and narrow their perspective on outsiders. To keep groups stable, members must give up cynicism, criticality and rebellion. This is why the troublemakers had to be changed into do-good-

ers or lost souls by the critics who felt that they nevertheless supported my book. And this is why some gay literature has become mired in the same themes and narrative techniques that are found in the suburban literature prevalent in publications like *The New Yorker*.

It was precisely Genêt's years in prison, and his unabashed libidinal attachment to them, that allowed him to equate incarcerated sexuality with Catholic sainthood. It was Rechy's total alienation from the city of daylight that allowed him to construct a fantastic night city. And it was Burrough's chemical dependencies that led him to the discovery that biological and social programing are totalitarian.

The theme of alienation is not yet dead in contemporary gay literature. It rears a meek head at weddings, faculty teas or diplomatic functions, when the new validation suddenly goes awry and everything gets unreal. Campiness still takes delight in unmasking so-called social realities. But camp has cleaned up its act and said goodbye to the old gang—the queens, bull-dykes, junkies, hipsters, thieves and whores. These other outcasts couldn't follow gays into their new empowerment. They didn't have the resources—or the inclination. But what has their loss done to gay mentality?

Edmund White is working on a biography of Jean Genêt. As an erudite scholar and sensitive literary stylist, he is a plausible candidate

ARTCETERA

for such a major undertaking. One might even think that the insistence on libido in his fiction in the face of AIDS and social repression makes him even more apt for the task. But there is an elitism and dandyish narcissism in his writings that makes me wish that they'd given the job to Hubert Selby Jr.—a far less learned man who has served time in prison and who has led his life as a heterosexual. Why does the portrait of the queen Georgette in *Last Exit to Brooklyn*, written by a straight man in the '50s, still have more kick than the most finely wrought sensitive coming-out stories do today? It is because Georgette and the other characters in *Last Exit to Brooklyn* are hopelessly poor and her world is one we wouldn't care about unless someone with the heart, the craft and the guts kicked us into it.

Identity politics were a luxury that we postwar babies were able to nourish in an atmosphere of affluence. Let's face it: The last street-people seen working for gay rights were queens throwing rocks at police cars in front of the Stonewall. Since then, wigs and silicone have been discouraged from televised demonstrations. At the dregs of society, homosexual identity can't be sifted out and defined. Hunger, homelessness or drug addiction always take precedence over the struggle for identity. There is a certain depth of need or disorganization at which a person will stick it in anybody or let anyone at all stick it in.

Believe it or not, the HIV virus is not a primary concern of many underclass people who have been told that they are infected with it. Their sense of time isn't that elastic. Why worry about the future when the present is so touch-and-go? More pressing is where to get the next toke, bed or cigarette. Gay writing lost this urgency and immediacy when it kicked these people out. It also tacitly forswore a large part of its innately ethical position.

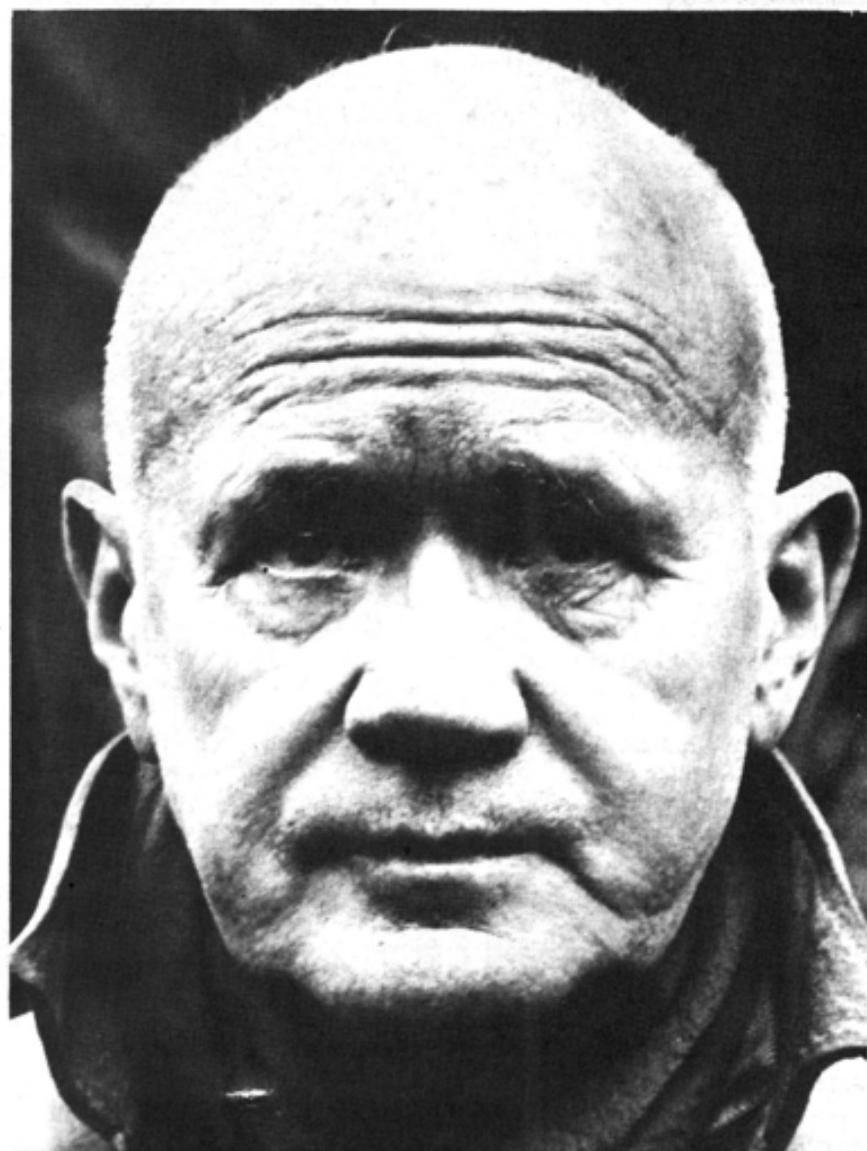
In *Borrowed Time: An AIDS Memoir*, Paul Monette eloquently laments the tragedy of a charmed life gone down the drain. The California affluence he describes only highlights his

bitterness at the injustice of losing a lover. He is vocal about his impatience in hearing about other disasters because what is happening to him is so overwhelming. But as I said, there are many infected people for whom the virus is just one more bad card.

Are there, then, any gay male writers who continue to carry on the standard of disaffection, risk-taking and—dare I say it?—degeneracy that so enlarged our insights and emotions? Is there a vital gay fiction? Not really. But perhaps there is a new queer fiction. I can name Mark Ameen, whose honest self-abasements always avoid the romantic and never alight long on the dyad. Dennis Cooper's suburban X-rays reveal the blood and guts underneath all that smooth vitamin-infused California skin. And Robert Haule, a new writer (in *Men on Men 3*), unflinchingly details the poverty behind this characters' ballsy choices that can encapsulate a lifetime in a short story.

We are in a time of emergency, when most insist on the absolute necessity of a unified front among those who call themselves gay or lesbian. I suggest instead that we reconsider the nature of the various liberationist discourses—what they compel us to say and whom they compel us to leave voiceless. Being homosexual is still about sex and about difference and about loss. Our greatest resource, even in this age of AIDS, remains what it always was—our desire. That desire may be our only line through class barriers, to a new solidarity with the degenerates with whom we once shared the denomination. ▼

Bruce Benderson is the author of Pretending to Say No and The United Nations of Times Square, stories about urban underworlds in which crack and male prostitution play major roles.



JEAN GENËT—“Equating incarcerated sexuality with Catholic sainthood”

Let's Misbehave

FREE WILL AND WANTON LUST by Nicky Silver. The Vortex Theater

Company. The Sanford Meisner Theater. 164 11th Ave. (212) 206-1764.

Through Feb. 21.

by Michael Paller

At the core of every family farce is a broken heart; the exterior is all frozen smiles and bared teeth. So it is appropriate that among the pieces of jaunty music playing in the theater before the beginning of Nicky Silver's *Free Will and Wanton Lust* are the contradictory yet complimentary songs, "Love Is Good for Anything that Ails You" and

ing her need all the more urgent.

She barely knows that her children exist. Teenage Amy (Debra Riessen) bewails her pregnancy by an erstwhile boyfriend, threatens suicide and/or lesbianism, but Claire, her tongue now down Tony's throat, can't be bothered. In any case, she's forgotten her daughter's name. "Good with faces, bad with names," she explains.



FAMILY FEUD—Philip (Chuck Coggins) and Tony (Charles Derbyshire)

"Let's Misbehave." Together, they provide a motto for the play's energetic goings-on: If love turns out not to be good for anything that ails you—if, in fact, it merely fails you—then let's misbehave.

Claire (Stephanie Weatherspoon), wealthy woman about town, misbehaves with young Tony (Charles Derbyshire) just about everywhere in the house: on the sofa, in the broom closet, on the floor—even, no doubt, on the bed. She's married, true, but her husband travels six months out of the year. Alas, he's due home tomorrow, render-

"I'd like to cook you in your own juices," replies Amy, tenderly.

If there weren't families, where would writers of farce turn for material? Once trodden on by loving kin, a trusting heart turns cold and ruthless, and farce like *Free Will and Wanton Lust* is born. Roiling anger is transformed into bitter laughter, which may or may not heal but does provide a measure of revenge.

To this happy home returns Philip (Chuck Coggins), Claire's heroin-

addicted son. In tow is his fiancée, Vivian (Deb Snyder), dressed in black and insisting that ideas are the only true aphrodisiacs. This, however, does not deter Tony, as opportunistic a young fellow as Joe Orton ever invented, from seducing her behind the sofa and before Philip's eyes.

Free Will and Wanton Lust gleams with a healthy nastiness. Perhaps Claire has not passed on much love to her progeny, but they all have a wounding way with words. Given that murder is against the law, how else but with language can one defend oneself from parents and siblings? The combatants have armed themselves,

and hurling heavy armament, are prepared to let the debris fall where it may. Silver's language bristles with energy and intelligence; it is fury burnished to a high sheen. Indeed, by the end of the first act, there is only one thing that could derail this barreling locomotive. Silver knows precisely what it is—and proceeds to drive his

play right off the track.

It is not the language alone—scintillating as it is—that makes the first half

THEATER

of Silver's play such ebullient poison. Rather, it is the language combined with the sharp, specific action of seduction and rejection. In Act 2, Silver abandons action altogether and provides Claire and Philip with two very long monologues meant to offer some insight as to why these two creatures are as deformed as they are. But we don't need the insight (it suggests that Silver is softening and wants us to like his characters despite—not because of—their bad behavior); we need the action, so breathless and breathtaking in its amorality.

If it were up to me, no playwright could use narrative monologues for the next five years without subjecting himself or herself to immediate and lengthy imprisonment. Some will object that Shakespeare used them all the time ("To be or not to be!" they cry), but the speeches they point to are vital *actions*, immediately connected to the task the character has undertaken. They don't merely fill us in on past events. Actors, after all, are called actors because they engage in action.

When the play returns to action in its final moments, it is suddenly serious and lead-footed. Philip and

Claire's monologues are well written and beautifully acted, but they sap the energy from the play—and we miss Tony, Amy and Vivian, whom the playwright excommunicates as cold-bloodedly as Claire does her children.

The production, directed by Silver, is very fine. Weatherston's Claire is a jewelled knife on which she's managed to impale not only her children's lives, but her own. Coggins is a nervous, quivering, over-wound spring that manages a neat trick of physics and implodes, while Riessen performs multiple noisy explosions. Together, they form a memorable, if irradiated, nuclear family. Derbyshire and Snyder have less to do but are no less thorough. This ensemble displays a cohesiveness in purpose and style which should be the envy of most of our wealthier, higher-profile theater companies.

Together, the two acts of *Free Will and Wanton Lust* provide a lesson applicable to plays and, for that matter, to sex: If used in conjunction with the rest of the body, the mouth plays a crucial role. Used alone, it provides results that fall short of complete fulfillment. ▼

Chia Pet? You Bet

LESBIAN BEDTIME STORIES 2. Gathered by Terry Woodrow. Tough Dove Books. \$7.95 pb. 272 pp.

by Maria Maggenti

This review inaugurates my new rating system for lesbian literature. It is called the Chia Pet Rating System, and it is based on the "just-add-water" method of creative endeavor. A cheap tchotchke advertised on late-night television, the Chia Pet requires its owner to do nothing but add water and then watch it magically grow small green sprouts that simulate the verdancy of a real indoor garden. The Chia Pet method of lesbian literature is similarly elemental in its execution: This method requires nothing but an opposition to patriarchy, a romanticized identity as a working-class dyke, a laissez-faire

approach to editing based on "consensus" instead of grammar or style and a belief that any lesbian who puts pen to paper is a "star," even if she can't construct a sentence. This rating system was inspired by the second volume of *Lesbian Bedtime Stories*, a collection of flaccid, one-dimensional prose "gathered" by Terry Woodrow and published by Tough Dove Books.

Like its previous volume, *Lesbian Bedtime Stories 2* has a simple format which includes "illustrations" by Rainbow, in-depth author bios and one-word descriptions

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of our

existence?

before each story (humor, romance, erotica, etc.) for *easy choice selection* [emphasis mine] and represents the ultimate in low-end lesbian cultural production. While its producers claim that these stories should

BOOKS

somewhat supplant nighttime viewing of sitcoms and commercials, I can honestly say that *The Simpsons* provides more mental stimulation than these lame tales, which are predicated not on any commitment to, or understanding of, writing or literature but on a lazy lowest-common-denominator of "happy endings" and "non-stressful reading for just before bed." What is "non-stressful reading"? And why would lesbians want stories that require little or no mental effort? Are we all so oppressed that we have lost our capacity to handle anything more than the most simple-minded representations of our existence? This seems to be the literary and political approach taken by Tough Dope Books, and the result inspires nothing but one long groan of despair and disappointment from this reviewer.

This collection's predominating style is a "golly-gee-and-then-this-happened" first-person narrative form (there are a few third person narratives as well as two prose poems). One prose poem (labeled "sexual healing" for easy choice selection), "Checkpoint: A Lover's Game," by Kathleen Fleming, is actually a very moving dedication to the complexities of sexual intimacy for women who have lived through sexual abuse. Fleming's spare and elegant language is motivated less

by political correctness than her sincere desire to communicate with a lover whose sexual boundaries have been limned by unwanted violence. Her work is the exception, however. Instead, the stories are heavy with exposition that sounds more like adolescent journal entries than anything having to do with the short story. A typical example:

Rena laughs. Now Jean turns red. The lights in the lobby go off and back on again. We stop our conversation and start to head for the auditorium. It is time to go in and listen to Martha Benson sing about the amazing sense and never-ending magic of women.

The use of the present tense throughout most of these narratives is less a function of postmodern literary fashion than a closer-than-you-want-to-be attempt at luring the reader into thinking that you and she have nothing separating you but the pages of this book. Thus, every story falls into a pedestrian and prosaic woman-trek through some of the more boring and superficial aspects of contemporary Western life.

There is definitely something wrong with literature that is received with the derision and scorn that this book was when I read it aloud to lesbian friends. After the laughter dies down, though, another emotion

emerges—a sense of hopelessness about the sorry state of lesbian literary affairs. Why do we continue to publish work that is unworthy of a printing press? Why is it still acceptable for us to think that the mere fact of our lesbianism creates the skills and talent needed for us to be writers? It simply isn't enough to say that patriarchy has silenced us for so long that we must forever remain at stage one of creating and representing our existence so that everyone can somehow "catch up." If the forces of patriarchy were so omnipotent, then why do we have such good work from lesbians long since dead and gone—Djuna Barnes, Willa Cather, Lorraine Hansberry, Gertrude Stein, HD, Janet Flanner, among so many more—and good work from only a small group of contemporary lesbian writers, most of whom still don't wield the publishing power that gay men do? *Lesbian Bedtime Stories 2* does not help to answer this question. Instead, it perpetuates the idea that the most important factor in developing culture is to coddle people's feelings instead of encouraging them to truly push the limits of their own expression. On a scale from one to five, with five being the highest rating one can receive, this book gets five Chia Pets. ▼

KEEP 'EM COMING...

Singer/songwriter Steve Langley, who closed Marlon Riggs' film *Tongues Untied* with his song "Do What You Wanna Do," recently took a bow when the internationally acclaimed a cappella group Sweet Honey in the Rock opened their 17th-anniversary concert with Langley's "In This Land," a song about hunger and homelessness in the "land of plenty." Langley, whose poetry has appeared in *Other Countries* and *BlackOut*, is currently in the studio working on "A Wedding Band," the story of a man torn between his wife and his male lover. "I can't wait to put that on video," he says.

DON'T ASTRAEA TOO FAR FROM HOME... The newly reborn Astraea, now emphasizing the "lesbian" in "lesbian-feminist," is putting its money where its mouth is and starting a fabulous Lesbian Writers' Fund. The fund has been made possible by a very



grand \$300,000 grant, which will be handed out over the next five years and augmented by the foundation's own matching monies. This year sees the distribution of the first awards—five grants of \$11,000 to "emerging lesbian writers of fiction and poetry" and one \$5,000 Sappho Award to "an established lesbian writer."

Lesbians interested in submitting work should send their poetry or fiction to Astraea by April 5, 1991. (The work must have been published in a magazine, newspaper, literary journal or anthology. Authors of published books are ineligible unless the book was self-published or merely edited by the applicant.) And don't miss the gala launch-party for the Lesbian Writers' Fund on March 8 from 6-8 pm at AIR Gallery on 63 Crosby St. Questions, queries, feedback? Astraea is located at 666 Broadway, Suite 520, New York, NY 10012 and at (212) 529-8021.

—compiled by Victoria Starr, Sarah Pettit

The Case of the Unknown Gender

THE SAME SKY by Horse (Capitol).

by Eva Leonard

Oh, dear dyke idol-starved sisters, this is a warning: If Horse McDonald's looks don't reduce you to a gooey puddle of salivating adulation, her voice surely will—she looks like kd lang and sounds like Joan Armatrading (and, at times, a throatier, more aggressive Alison Moyet—yum!). Horse takes her name from Gary Glitter's nickname, G.G., Scottish slang for "horse," owing to her childhood impersonations of Glitter. A photo on the CD shows a *handsome* woman looking dashing in menswear, necktie loosened, her closely cropped dark hair brushed back, a few light strands falling seductively over one eye. She fronts a six-member band which also goes by the name "Horse." All of the songs on *The Same Sky*, their solid debut, were written by McDonald and lyricist/guitarist Angela McAlinden.

"Androgynous" is a euphemism for McDonald's looks: She's unabashedly butch, and it's amusing to note that a number of clueless reviewers have taken her for a man, referring to her as "he"—one writer even going so far as to rhapsodize over McDonald and McAlinden as "the songwriting team with its natural balance of male and female perspectives," with references to McAlinden as McDonald's "better half."

For the most part, the songs are well crafted and range from the understated "Stay" and the celebratory "Never Not Going To" to the cynical and bittersweet "And She Smiled." ("She?"—this woman does not pussyfoot around with pronouns!) The best things about this release are McDonald's voice, McAlinden's lyrics and Horse's refusal to compromise any aspect of her personality. In a few instances, the music sounds rushed, while the soaring guitars and heavy-handed drumming come across as dated at times, but the band's energy is

ultimately overwhelming, and it's impossible not to be won over. The undeniable power of McDonald's voice brings an urgency and intensity to lyrics like "Breathe me, I am air/Touch me, I am sky," which might sound embarrassingly ethereal coming from anyone less confident in her passion.

With its spare string-accompaniment, "Careful" does justice to Horse's incredible voice, and the video is haunting and lovely. Shot in yellow and orange hues, McDonald sings from a

small stage while a string quartet plays, and, suspended from ropes, two men and a woman in medieval Willy Wonka-esque inflated costumes swing.

Horse is emotive and mesmerizing to watch, and the video becomes a surreal mini-drama as the suitor swinging overhead is rejected and then taunted by the woman (clad in a skirt of triangular metal rods), who spurns him in favor of a man with four foreheads. (You really have to see it.) We also see soft, romantic shots of Angela—I was quick to read meaning into this!

If *The Same Sky* is typical of the kind of work we can expect from Horse, then I would not be surprised to see her quickly develop a loyal following in the US among dykes who are eager to support just such a strong and uncompromising female presence in popular music.▼

MUSIC



A NATURAL BALANCE OF MALE AND FEMALE?—Horse McDonald could be the new dyke idol.

Not Tonight, Dear, I Have a Headache

Coming Out on Morrissey

by Dale Peck

His cock remains invisible, hidden in the folds of his loose jeans or in the depths of his obscure, sometimes-murky lyrics. Still, the center of attention remains the cock—or, if not the hidden member itself, then what exactly it is that he does with it. If you listen to his interviews, he is—and ever has been—celibate. His songs would indicate that he's had at least enough experience to know that "some girls are bigger than others," or that, in the realm of the homo-senses, "I

look at yours/you look at mine/and love is just a miserable lie." This is as good a place to start as any.

My favorite Morrissey story (I make no claims as to its veracity): A friend, Oliver, who lived in London for years and was deep into its gay club scene—met Jimmy Somerville, partied with Andy Bell and Boy George—said that the rumor sweeping the circuit two or three years ago was that Pete Burns of Dead or Alive fame had sent Morrissey a birthday card and that Morrissey, as a

thank you, had sent Burns 21 (live) naked sailors, and since then they'd been getting it on. Somehow, I never doubted this: Morrissey is, after all, a creature of passionate contradictions, the sweet and tender hooligan, the murderer of horses and nuns, the boy with the thorn in his side. "Behind the hatred there lies/a bumbling desire/for love."

Morrissey was on the cover of the *Face* once, years ago, when the Smiths were together. Last year, I saw the magazine on a Saint Mark's sidewalk and thumbed through it, wondering if it had dish enough to be worth buying. All I remember about the article now is the last paragraph. Johnny Marr is responding to the question, "Is Morrissey a whiner?" He said that he usually recognized the source of Morrissey's pain, but that every once in a while he wished that Morrissey would shut up and go get himself a woman. I didn't buy the magazine.

It's not just the sexism I disliked—it was the bearding done by Marr and played up by the article. And it's a bearding that's all the more objectionable in light of the fact that it is Morrissey himself, in his lyrics, who continually raises—and refuses to answer—questions about his sexuality and sexual orientation. From the Smiths' start, with "Hand in Glove" and "Handsome Devil," and all the way through to the solo singles just collected on *Bona Drag*—"Piccadilly Palare," "Hairdresser on Fire" and especially "Suedehead"—Morrissey has refused to play down the homoerotic content of his songs, without ever being explicit about it, either. And, too, just to confound, he writes lyrics about heterosexuals as well—they are, after all, as much a part of the world that Morrissey sings about as is child murder ("Suffer the Children"), anti-monarchical politics ("The Queen Is Dead"), AIDS ("Death of a Disco Dancer") and, of course, vegetarianism ("Meat Is Murder"). Straight people are just par for the course.

But he's in the *closet*, people tell me, and if there's anything a radical queer hates, it's the closet. So what if he writes poetic lyrics, a friend, Rod, once said to me. Doesn't he realize that there's a political movement going on? Think what it would mean for a 14-year-old kid to hear an out-of-the-closet queer singing



JOY

SOME ARE BIGGER THAN OTHERS—
Dale Peck does Morrissey.

an out-of-the-closet song. I thought about it for a long time. I thought about my 14-year-old self listening to an uncloseted song, and I decided that what I would have done is taken a hammer to the radio that was playing such psychologically frightening stuff. What I've always liked about Morrissey is the way he grabs at my *unconscious*, how he guts some of my most primal feelings—terror, helplessness, rage, the need for love—and leaves them scattered across the floor in front of me. I came out with Morrissey, or *to* Morrissey—or however you want to put it. And the reason that I came out with Morrissey is that when he sang, "It's not like any other love/this love is different because it's ours," I knew what kind of love he was *really* referring to, and thus, without naming anything, without engaging my intellect and so overriding my emotion, I was able to feel a passion that—eventually—I was able to understand. For better or worse, what Wilde said at the turn of the last century is still true at the end of this one: "Ours is a love that dare not speak its name."

And where do you go from there? Is Morrissey, in the end, best suited for pubescent boys feeling their first queer longings? I would say no, if only for the reason that every Smiths song features not only Morrissey's vocals but also Johnny Marr and some of the finest gui-

tar heard anywhere in rock for the last decade. But on Morrissey's merits alone (certainly not on those of Stephen Street, who's composed the background music for Morrissey's solo work), I'd say that he still rates a place in any radical queer's music library. Queers talk a lot about our "sensibility": Some of us say that it doesn't exist; others say that it's just a metaphor forced on us by straights; and still others say that it's what's held us together through centuries of the closet. Whatever it is, I would claim that Morrissey's got it. With the release of *The Queen Is Dead* in 1986, the queen was born in Morrissey, and "camp" could have been his middle name if he hadn't dropped "Steven" in his quest for fame. "Hairdresser on Fire" only continues a trend started five years ago.

What is most important to me about Morrissey's camp is the context he puts it in. Take, for example, "Hairdresser on Fire." The song opens with "Here is London," and it is this *social* context that frames Morrissey's humorous, if not downright silly, efforts at getting a haircut—and, presumably, a hairdresser. If Morrissey's lyrics are ambiguous—or perhaps you prefer "vague," even "elusive"—then at least he isn't afraid to tell you *why* he writes the way he does, to tell you that the world has put him in a position where

he can only use indirect discourse. Morrissey is obsessed with this counterfeit honesty. In "The Last of the Famous International Playboys," he sings: "In our lifetime those who kill/the newsworld hands them stardom/and these are the ways/on which I was raised/...I am not naturally evil." Or to put it another way, you are what you eat—and sleep and read and watch on TV day in and day out—and sometimes it's impossible not to regurgitate all of that bullshit, instead of just vomiting it up.

At the first queer rally I ever attended, an ACT UP speaker taught me that every closeted lesbian or gay man is a victim of homophobia and queer-bashing. Though I prefer, as have most of my boyfriends, to walk hand-in-hand on the street, other men I've known still maintain a public distance. And though it's easy to get mad at them, to call *them* cowards, I make myself remember that the true culprit is the het world, with its hatred and its bigotry and its violence against us. So I try to speak clearly in places where we have been made afraid to even exist, and I am amazed when a queer manages to even stutter a self-affirmation like "Keats and Yeats are on your side/but I win (and you lose)/with the love of Wilde on mine."

But I must admit: Sometimes I wish that he would just go out and get himself a man. ▼

sit and **SPIN**

DJ: dany johnson
CITY: new york
CLUB: Channel 69 (Wednesdays)
Clit Club (Fridays)

- 1) "Keep It Up" by L.U.P.O. (Import)
- 2) "Across 110th Street" by El Barrio
- 3) "Get Into the Music" by DJs Rule
- 4) "I Want to Give You Devotion" by Underground Solution
- 5) "Love Dancing" by Underground Solution
- 6) "Anthem" by N-Joi
- 7) "Someone to Love Me" (from *Different Songs*) by Jomanda
- 8) "Party Time" by Pal Joey
- 9) "Love Themes Remix" by Benoir (Import)
- 10) "Work That Pussy" by Boom Boom

Handmade

by Pat Califia

for Dossie

Give it up.

Arch
Your back,
Beat the mattress with your arms
Like wings,
Grab handfuls of
The sheet

And spread
Till you feel the pull
In the sockets of
Your thighs—

Spread for me.

Let it feel good—
The last finger,
The thumb tucked in,
My hand sliding in
The length of another knuckle

Until the idea that
This time it might really happen
Closes your cunt up
Tighter than a valve in the aorta
Sealing itself against
The heart's great thrust of blood.

I don't mind.
We can wait here,
You and I,
Until you decide
How much of me you want.

I move the tips of my fingers
Like a sea-flower
Combing the ebb tide for crumbs.
I slip more grease
Inside you,
And it melts off my fingers,
Dissolved by the heat
Of your lust.

You reach for me with your ass,
And I begin to fuck you again,
Pushing from the shoulder.
You distract yourself by
Making a noise
Your hips can keep time to.
You do not feel yourself slip down
Another crucial half-inch
Onto the biggest part of my hand.

You give,
Elastic in your need,
You give a little more,
You hover—

Contractions build
Too deep for you to feel them,
The tremors that herald
Orgasm.

For a split second,
You open
Like a balloon being blown up,
Like the tunnel that runs
Beneath the curling lip
Of an incoming wave.

We both yell
As I glide in.
The bolt of pain is
Followed by
Exquisite fullness.

You clamp around me,
Taking my measure,
Driving yourself crazy
Trying to push me out.

I push back.
I punish.
I coax.
I persuade.
I preach.
I lie.

And because you believe me
It is suddenly true

And you give
It all
To me

So hard
That if my fist wasn't in you
There would be come
All over
My face.

Pat Califia writes: "I am a radical pervert whose sleazy fiction and sex-positive nonfiction has been widely published in the queer press. I believe we should put the cops, priests and politicians in prison and let the dope-dealers, boy-lovers and prostitutes out." ▼

Copyright © 1991 by Pat Califia

POETRY

had discovered creative ideas, a new approach to life and an artistic culture on the Lower East Side with which he fell deeply in love, while at the same time participating in the beginning of the gay revolution in the West Village.

Christopher Street was pleasant, with a hidden homosexual undercurrent. The important local bar, the Stonewall, was gay, but looked straight and did not want street or drag queens on the premises. Willie was a street queen—openly gay—and a fighter. He had other allies on the block, having made friends with the Harvey Fierstein faction, as well as other young street boys like himself. The demand was a simple one: Let us into the Stonewall Bar. The answer: No! A riot started—a scream was let out that was heard around the world. The gay revolution was jammed into gear, and the reverberations have been strongly felt—even up to this day. Willie was on the front line.

1984 was another important historic year for Willie. He was introduced to the concept of alternative housing.

The main center for the anarchists organizing for housing and demonstrations, became 319 East 8th St. An ideological, intellectual, political resistance to the city's policy of deliberately leaving buildings to collapse. Put people in the buildings! Rebuild—and give people the opportunity to help themselves. Mr. Willie was in the middle of this new urban-frontier thinking.

It took 1,100 cops, a battalion of construction workers, a bushel of bureaucratic minds with reams of illegal paperwork five days to secure three full city blocks and spend \$2.5 million to destroy that squat and make 25 people homeless.

Where the building stood is one more empty lot, the city is closer to budget collapse, and they did nothing to house the people whom they deliberately made homeless.

Willie was once again on the front lines of a new activist frontier. He was homeless, and he had AIDS. Willie had been promised an apartment by the city. It took another major struggle, ACT UP and a lot of activists to hold the city accountable to its promise to one person sick with AIDS.

Willie died in St. Vincent's Hospital—a fighter and a legendary hero of the Lower East Side. A moving memorial well attended by representatives from every downtown political group was held for Willie in the middle of Tompkins Square Park on Saturday, Feb. 9, 1991.

—Clayton Patterson

CHICKEN DELIGHT



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JOHN GLINES

DIRECTED BY CHARLES CATANESE

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FOLLOWED BY A
MIDNIGHT MANHATTAN CRUISE PARTY!



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CELEBRATING
“THE CHANGER AND THE
CHANGED”
15TH ANNIVERSARY

Carnegie Hall
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8:00 pm

Olivia
RECORDS
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Join Cris for an evening of fulfilled reminiscing, honoring the 15th year of this remarkable album. The celebration will continue after the concert with a Midnight Cruise around Manhattan. You'll enjoy dance music, delightful food and drinks.

Reserve your seats now. Special Circle of Friends plus Midnight Cruise, \$135. Orchestra/Boxes, \$40. Dress Circle, \$35. Balcony, \$25. Cruise, \$75 (with purchase of concert ticket). Send SASE and check payable to Olivia Records to 4400 Market St., Oakland, CA, 94608. Mail orders must be received no later than May 8, 1991. Or call 800-631-6277 for prompt service on credit card orders. Hotel and air packages are available.

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every day in this country?

And what about Ms. Foster's role in all of this?

"Every time Jodie Foster fucks her girlfriend, I feel like she's bashing me over the head. She's locked away in her big California home, while I get beaten up on the streets. She gets all the benefits of this straight culture because she passes, because she has the looks, because she has money." So says Heidi Dorow, a lesbian activist who was beaten by a gang of teenagers on a street corner in Manhattan one afternoon as she embraced another woman.

Dorow's anger is unrelenting and irrepressible. And it bursts forth from those complex emotions we all experience as we walk the streets, that feeling that we're unsafe in this culture. In Dorow's case, that became a painful reality.

"Jodie Foster gets away with murder [from the lesbian and gay community]," she says, "and it's because she's educated and classically beautiful and WASPy and looks 'normal.' It's our own internalized homophobia that makes us want to love her because of that—because we love knowing that someone so 'normal' is a dyke. And so we leave her alone, while we attack Sandra Bernhard, who's loud-mouthed and not attractive. If Jodie Foster were, say, Kathy Bates, an average, frumpy woman, and she made this homophobic movie, we would be tearing her apart. We even go so far as to put Jodie Foster on a pedestal as a feminist. Where does that come from? When was the last time you saw her at an abortion-rights rally or standing up for women or for other movements, like the lesbian and gay movement? She's no feminist. A feminist puts women first and stands up for women—all women. And that includes lesbians."

Interestingly, *Silence of the Lambs* itself is being called a "feminist" film by some reviewers. And that is understandable when one sees the movie. But ultimately, the message of the *Silence of the Lambs* is not about the triumph of a woman over straight men, who use and abuse women every day. For millions of Americans who will see this thriller, the conclusion depicts the tri-

umph of a woman over a deranged, cross-dressing faggot. And that is not a message of feminism.

Meanwhile, as one arm of Hollywood bashes us with gross depictions, another is vigorously trying to take away the means with which we're attempting to protect ourselves. MGM/Pathé's attack on the Pink Panthers has not ended and only gets more tangled. The movie company, it seems, is unwilling to drop the lawsuit against Panther organizer Gerri Wells for use of the Pink Panther name, though activists

keep putting the heat on. (Call Alan Ladd Jr., president of MGM, at (213) 658-2000, and tell him that his company is bashing a group of people fighting in the streets to protect the gay community.) Perhaps Jonathan Demme or Jodie Foster could publicly denounce MGM for this. Perhaps there are lots of other things that they could do too. Mr. Demme, I'm open to your suggestions, should you want to have a discussion. You needn't be afraid to contact me here. I don't bite.

Really. ▼

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Photo: Luis Greenfield 003-TBC

ADVANCE LISTINGS

THE AMERICAN MUSEUM OF NATURAL HISTORY presents *Hidden From History: The Gay and Lesbian Past*. Instructor: Dr. Martin Duberman. Lesbians in American Indian cultures, homosexuality in ancient China, the "molly houses" of 17th-century London, jazz clubs in Harlem, gay politics and the gay community in San Francisco are some of the elements of an emerging history. These lectures will examine this new area of historical inquiry utilizing the methods and techniques of social history. \$20. Feb. 21 and 28 from 7-8:30 pm. American Museum of Natural History, Central Park West at 79th Street. Info: (212) 7669-5310.

THE NEW SCHOOL FOR SOCIAL RESEARCH presents *The State of the City: A Gay and Lesbian Perspective*, given in conjunction with *OutWeek* magazine. "Gay men and lesbians are vital participants in the life of New York City. Despite this, many believe that the popular media and mainstream arts communities either fail to represent or actually misrepresent gay and lesbian concerns." Given in three sessions which focus on the arts, the media and politics, respectively, the classes will be led by Arts Editor Sarah Pettit, Features Editor Michelangelo Signorile and News Editor Andrew Miller. \$15 for the course, \$8 for a single session. The first session is April 25. For more info, contact the New School at (212) 741-5600.

THE NEW SCHOOL FOR SOCIAL RESEARCH presents *Gay and Lesbian Writing: From World War II to Stonewall*. Instructor: Joseph Cady. "The relative burst in gay and lesbian writing from the mid-1940s through the 1960s contributed to the change in cultural atmosphere that helped make possible the contemporary gay and lesbian liberation movement and is an integral part of the background of the present gay and lesbian situation. Among the authors we may consider are: Tennessee Williams, Carson McCullers, Allen Ginsberg, Sylvia Townsend Warner, James Baldwin and Janet Flanner." The six sessions begin on April 4. \$130. For more info, contact the New School at (212) 741-5600.

THE COOPER UNION presents *Women in Art History: A Contemporary Investigation*. Instructor: Mira Schor. "Many remain unfamiliar with the history of women artists and with contemporary critical discourse. The lectures will focus on the formation of the discipline of art history in relationship to the place of women, femininity, the politics and strategies of

GOING OUT

an events calendar

Send announcements and listings to: 159 W.
25th St., 7th floor, New York, NY 10001. Next
deadline: Monday, Feb. 18, for issue #88,
which hits the stands on Monday, Feb. 25.

OUTSTANDINGS

the best of this queer week

WOW CAFE presents the Fourth Annual Women's Film and Video Festival. This year's festival promises not only the usual good company of the WOWettes but a top-of-the-line selection of work. On the bill are legion lady filmmakers including Maria Beatty, Su Friedrich, Barbara Hammer, Scarlet Harlot, Abigail Child, Tania Cypriano, Lisa Guido and topics as varied as a capella singers from Kentucky, squatting on the Lower East Side and integrating schools in Jackson, Miss. Feb. 21, 22, 23, 28 and March 1 and 2 at 8 pm. WOW Cafe, 59 E. 4th St. (212) 460-8067.

THE KITCHEN presents *Maybe It's Cold Outside*, a new work by John Kelly and Company. Is it dance? Is it theater? Come see Kelly's team work—set by Huck Snyder (of recent *The Last Supper at Uncle Tom's Cabin* fame) and a company including Kylie de Camp and Byron Suber. The Kitchen, 512 W. 19th St. Feb. 14-24. (212) 255-5793.

Straight From the Heart. According to its publicist, this "was one of the more controversial films, due to its delicate sexual subject, to play at this year's Venice Film Festival." See Lea Pool's new effort and discover why a tale of a photographer's disintegration over two lost loves—one of the same sex—qualifies as risqué material. Cinema Village, Third Avenue between 12th and 13th streets. Now playing.

Woyzeck and Leonce and Lena. Once gay critic, now playwright/translator, Eric Bentley brings two Buchner plays into English. Cocteau Repertory Bouwerie Lane Theater, 330 Bowery. Through April 12. (212) 677-0060.

THE COLLECTIVE FOR LIVING CINEMA presents a benefit for ACT UP's legal defense fund, and WHAMI. Fine films for a good cause. Selections include: Maria Beatty's *Sphinxes Without Secrets: Women Performance Artists Speak Out*; Partibus

invisibility and will examine how and to what extent feminism and related movements since the 1960s has changed the disciplines of visual art and art history. \$45. In five lectures, beginning Feb. 19. For more info, contact Steve at (212) 353-4195.

GAY MALE S/M ACTIVISTS presents *A Decade of S/M Pride* on March 8 and 9. Look forward to an opening reception hosted by Heritage of Pride, an all-day national conference with 15 workshops and panel discussions on S/M technique, leather lifestyle and political issues. Also: the Steel Bondage Museum, an art show and sale of the best of S/M art and an S/M-leather vendor area. At the 10th anniversary banquet, there'll be food, a keynote address by Broadway Cares' Executive Director Rodger McFarlane and entertainment by leather comedienne Lynn Lavner. Advance registration: \$60. \$75 after Feb. 15. Conference only registration is \$20 at the door. Info: GMSMA at (212) 727-9878.

THE ANTI-VIOLENCE PROJECT offers a Support Group for gay men and lesbians who are now or have been involved in abusive relationships. The 12-week groups, which start in March, have professional leaders and are completely confidential. Info: (212) 807-0197.

LIVELY ARTS

ARTISTS SPACE presents *Reframing the Family*, a group exhibition and video program exploring the mythology of the American family co-designed by Connie Butler and Micki McGee; and *A Project*, a conceptual installation mirroring Simone de Beauvoir's 1971 *Manifeste* in support of women's reproductive freedom, co-organized by Kathie Burkhardt and Chrysanne Stathacos; and *Installation by Francois Morelli*. Opening reception: Jan. 17 from 6-8 pm. Gallery hours: Tu-Sa, 11 am to 6 pm. Artists Space, 223 West Broadway. Info: (212) 226-3970. Through Feb. 23.

COLUMBIA DRAMATISTS AT COLUMBIA UNIVERSITY presents *Positive/Negative*, a play about AIDS, love, fear and family by award-winning author Alan Contini. The play involves two HIV-positive men, one with a son from a previous marriage, who find that a sense of belonging and worth can be found, but at a high cost to happiness. Good things can be accomplished, and the good which people do can survive after them. \$7 general admission/\$4 students with ID. Feb. 20-23 at 8 pm and Feb. 24 at 2 pm. Schapiro Theatre, 605 W. 115th St., between

For additional information, call: The Gay & Lesbian Switchboard of New York daily, noon to midnight. (212) 777-1800

Broadway and Riverside Drive. Info: Jay Amari at (212) 932-2865 or the Schapiro Theatre at (212) 854-6920. [Editor's note: Alan Contini died of AIDS on Feb. 12, 1991.]

THEATER FOR THE NEW CITY presents three benefit performances of *The Bunny and Doris Show*. Written by Sebastian Stuart. Songs by Tom Judson. Cast: Christopher Tanner, William aka Jasmine Allspice Love, Helen Hanft, Penny Arcade, Tom Judson, Agosto Machado, Les Simpson, Richard Spore, Bina Sharif, Mary Lou Wittmer, Penny Rockwell, Debbie Granieri, Shelly Mars and Marilyn McDonald. With a cast like that, who cares what it's about? \$10. Feb. 22-24 at midnight. Theater for the New City. 10th Street at First Avenue. Reservations: (212) 254-1109.

DON'T TELL MAMA presents *The Songs the Girls Sang*, a musical revue conceived by David Perkins and directed by Mark Cole. Musical director: Matthew Ward. Their flyer says: "Did you ever wonder why the female characters always get the best songs in Broadway musicals? Did you come to New York hoping in your heart of hearts you would be cast as Nellie Forbush in *South Pacific* and sing, 'I'm in Love With a Wonderful Guy,' only to end up in the male chorus singing 'There Is Nothing Like a Dame'?" Their answer: a revue in which four men—Jay Montreal, Allan Palmer, David Perkins and Robert Harryman—sing Broadway show tunes all originally written for female characters. \$10, with a two drink minimum. Don't Tell Mama. 343 W. 46th St. Feb. 24 at 10 pm and March 2 at 8 pm. Reservations: (212) 757-0788 after 4 pm.

PS 122 presents *Carnaval*, a new work by Carmelita Tropicana and Uzi Parnes, with music by Fernando Rivas. Join Carmelita Tropicana and an all-female cast as they return to Havana in 1939 and get involved in a plot too intricate to reveal here, involving Jewish refugees, German spies, Cuban singers and brothel keepers. \$10 or TDF plus \$5. Feb. 22-24 and Feb. 28 through March 3 at 8 pm. PS 122. 150 First Ave. Reservations: (212) 477-5288.

PS 122 presents the Otrabanda Company's *Green Eyes Are Fine*, a dance/theater piece written and directed by Roger Babb, choreographed by Rocky Bernstein, with music composed and performed by "Blue" Gehe Tyranny. Starring Mary Schultz and Jennifer Rohn. *Green Eyes Are Fine* is a comedy that revolves around a series of telephone conversations between two women who appear to be confused about each

Parmar's *Emergence*; Mona Hatoum's *Measure of Distance*; Valle Export's *A Perfect Pair*; Jean Carlomusto and Greg Bordowitz's *Safer Sex Shorts*; and maybe Monika Treut's *Annie*. \$7. 41 White St. Feb. 24 at 6 and 8:30 pm.

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BAD NEIGHBORS presents Madeleine Olnek's *Three Stories High*, a humorous play about the afterlife. Directed by Deb Margolin. The play tells the stories of those who were not able to "fully inhabit" their lives and are now forced to relive their experiences, detail by excruciating detail, in a group situation. In particular, the play focuses on Francine, a young woman who was never able to face her sexuality. \$10. Feb. 21 through March 21. Cooper Square Theatre. 50 E. Seventh St. Info: (212) 989-0788.

others' desires—not to mention their identities. The actors are manipulated onstage by the director and choreographer, and the play itself is a continuation of Otrabanda's dealing with the ways in which we perceive people and objects. \$10 or TDF plus \$5. Feb. 21-24 and Feb. 28 through March 3 at 8 pm. PS 122. 150 First Ave. Reservations: (212) 477-5288.

THE COURTYARD PLAYHOUSE presents John Glines' *Chicken Delight*, directed by Charles Catanese. \$15. The Courtyard Playhouse. 39 Grove St. W-F at 8 pm, Sa at 6 and 9 pm and Su at 7 pm. Reservations: (212) 869-3530. Through March 3.

THE GLINES presents *Landscape*

crime, police brutality, alcoholism, poverty and AIDS. \$15. The Castillo Cultural Center. 500 Greenwich St., #201, between Spring and Canal streets. Feb. 1, 2, 7-10, 14-17, 21-24, 28 and March 1-3. Th-Sa, 8 pm and Sundays at 3 pm. Reservations: (212) 941-5800.

BAD NEIGHBORS presents Madeleine Olnek's *Three Stories High*, a humorous play about the afterlife. Directed by Deb Margolin. The play tells the stories of those who were not able to "fully inhabit" their lives and are now forced to relive their experiences, detail by excruciating detail, in a group situation. In particular, the play focuses on Francine, a young woman who was never able to face her sexuality. \$10. Feb. 21 through March 21. Cooper Square Theatre. 50 E. Seventh St. Info: (212) 989-0788.

EL TEATRO RODANTE PUERTORRIQUIENO inicia la 1991 temporada con *Así en Miami Como en el Cielo*. Escrito por el dramaturgo Cubano Raul de Cardenas, el estreno mundial se trata del regreso al hogar de un hijo gravemente enfermo, y el doloroso encuentro entre dos generaciones con visiones opuestas de la vida. [El Teatro Rodante Puertorriqueno kicks off its 1991 season with the world premier of *Así en Miami Como en el Cielo*. Written by Cuban playwright Raul de Cardenas, the play depicts the return home of a gravely ill son and the painful clash between two generations with opposing philosophies of life.] \$12 and \$15. 304 W. 47th St. Descuento para estudiantes, mayores y grupos. En inglés: We-Fr at 8 pm. En español: Sabados y Domingos a las 2:30 y a las 8.

55 GROVE STREET presents Cam Brainerd and Bob Koherr's *Brickface & Stucco*, performers who both appeared in *Parting Glances*, their original comedy material includes two jocks who learn they can vogue, retired Solid Gold Dancers, Amish rappers who put the "men back in Mennonite," an early Simon & Garfunkel, and the Rocky Mountain Butt Boys who open at a gay rodeo in West Hollywood; videos serve as transitions between live routines; at 55 Grove St (west of 7th Ave South); \$8 + 2-drink minimum; Fri at 8 pm; 366-5438

AMERICAN PLACE THEATER presents *I Stand Before You Naked* by Joyce Carol Oates, about ten women dealing with life in today's America; with Elizabeth Alley, Penny Templeton, Nancy Barrett, Annie McGreevey, Marguerite Kuhn, Bronwen Booth; 111 W 46 St; \$20; WED-SAT at 8 pm, also WED & SAT at 2 pm, SUN at 3 pm; 840-3074

CHARLES LUDLAM THEATRE presents *Ludlum's Camille*, starring and directed by Everett Quinton, with Cheryl Reeves, Ken Scullin, Georg Osterman, Eureka, Bob Reed, Jim Lamb, Carl Claybourne, H.M. Kouokou, Jean-Claude Vasseur, Steven Peil, 1 Sheridan Square; \$25; TUE-FRI at 8 pm, SAT & SUN at 7 pm; 691-2271.

CHERRY LANE THEATRE presents *David Stevens' The Sum of Us*, by the writer of *Breaker Morant*; starring Tony Goldwyn and Richard Venture, directed by Kevin Dowling, about a father who tries to help with his son's gay relationships while he looks for a new wife; 38 Commerce St; \$27.50-\$32.50; TUE-FRI at 8 pm, SAT at 7 & 10 pm, SUN at 3 & 7:30 pm; 989-2020.

LUCILLE LORTEL THEATER presents *Falsettoland*, the William Finn/James Lapine musical. The third in Finn's *Marvin Trilogy*, *Falsettoland* examines the impact of AIDS on a gay male couple, a lesbian couple, a heterosexual couple and a child; 121 Christopher St.; \$27.50-\$35. Tu-F at 8 pm; Sa at 7 and 10 pm; Su at 3 pm; (212) 924-8782.

RAPP THEATRE COMPANY revives Thomas M. Disch's *The Cardinal Detoxes*, "a chilling look inside the hierarchy of the modern Catholic Church exploring such issues as AIDS, abortion, ties to organized crime and homosexuality"; directed by R. Jeffrey Cohen, starring George McGrath as the Cardinal; 220 E 4 St; \$10 (TDK ok); FRI & SAT at 10 & 11:30 pm, SUN at 2 pm (RT= 35 min.); 529-6160.

MEN WITH WIGS, INC., presents *It's a Man's World: Ladies Sing the Blues*, a fun-filled, gender-bender fantasy, from the Cotton to Motown. Men, with wigs, examine incandescent images of the blues' queens and their descendants. \$10. The Producers Club, 358 W. 44th St., 2nd floor, suite 7. Fridays at 11 pm. (212) 971-9021.

MONDAY, FEB. 18

SLOPE ACTIVITIES FOR LESBIANS presents *Brave Souls' Bike Ride* at noon. Then it's *Walkin' and Talkin'* in Prospect Park at 1 pm. Followed by a *Late Lunch at Snoopy's* at 3 pm. Finally, around 7 pm, it's *Movie Night: Silence of the Lambs* with Jodie Foster. Join SAL as they enjoy a day off. Please call 24 hours in advance to confirm all SAL activities: (718) 965-7578.

SAGE presents *Adult Survivors of Sexual Abuse*, an experiential therapy group for women ages 21 and up to support the recovery process and free you from the pain and silence of sexual abuse. Psychotherapists: Joyce Z. Meyers, CSW and Robbye Stuart-Russell, MA. The Center, 208 W. 13th St. 7-8:30 pm. (212) 741-2247.

ACT UP General Meeting. The Center, 208 W. 13th St. 7:30 pm. Info: 564-AIDS.

GAY ACTIVIST ALLIANCE OF MORRIS COUNTY presents *Womyn's Network and Men's Rap Group* at 7:30 pm, before their General Meeting at 8:30 pm. Tonight's meeting combines the Men's and Womyn's rap groups. Then, at the regular meeting, the producers of the British gay and lesbian series *Out on Tuesday* will be on hand to discuss their show. Morristown Unitarian Fellowship, 21 Normandy Heights Rd. Morristown, NJ. Info: GAAMC Gay Helpline: (201) 285-1595.

IN OUR OWN WRITE Writer's Workshop. Workshops are held on the first and third Mondays of the month; next is March 4. Please bring work. The Center, 208 W. 13th St. 8-10 pm. (212) 620-7310.

SOUTHERNERS presents a Potluck Dinner. If you attend, please bring food according to the following categories: Last names beginning with A-E, bring desserts and appetizers; F-J bring entrees; K-O bring vegetables or salads; and P-Z bring potatoes, starches or breads. Southerners will provide iced tea and soda. \$5 members/\$8 non-members. The Center, 208 W. 13th St. 8 pm. (212) 674-8073.

TUESDAY, FEB. 19

MEN OF ALL COLORS TOGETHER Financial Affairs Planning Meeting. 251 E. 10th St., #4. 7 pm. Info: James at (212) 995-8063.

GAY MEN'S HEALTH CRISIS presents a Health Seminar: Nutritional Issues and Benefits Information. 129 W. 20th St., third floor. 7 pm. For more information, call the GMHC hotline at (212) 807-6655. TDD (212) 645-7470 for the hearing impaired.

SLOPE ACTIVITIES FOR LESBIANS presents *Anything But...Game Night*. SAL says, bring your favorite games, cards, snacks and beverages to the Clubhouse. Anything goes tonight—except Scrabble and Trivial Pursuit. 7:30 pm. Please call 24 hours in advance to confirm all SAL activities: (718) 965-7578.

THE NINTH STREET CENTER presents *Queer Questions, Queer Answers*, an ongoing series of rap groups whose focus is defining our homosexuality for the 1990s. Tonight's facilitator: Nick Ciribisi. 319 E. 9th St. 8-10 pm. Info: (212) 228-5153.

JOCELYN AND JULIE present *Ciit Club East*. Peace and love party. No more war, only lovesexy go-go dancers, lesbian erotic videos and slides. Drink specials till midnight. \$3 before mid-

night/\$5 after. 101 Avenue A. Info: (212) 406-1114.

WEDNESDAY, FEB. 20

BRONX AIDS COMMUNITY SERVICE PROJECT presents *Speakers Bureau Training II*. Bronx AIDS Services, Inc. One Fordham Plaza, suite 800. The Bronx. 10-12 am. (212) 295-5605.

THE GAY AND LESBIAN ANTI-VIOLENCE PROJECT Peer Counseling for survivors of bias assault, domestic violence and sexual assault. Held every Wednesday and Thursday from 6-8 pm. The Center, 208 W. 13th St. (212) 807-0197.

SOUTHERNERS Steering Committee Meeting. Everyone's welcome at this meeting gay men and lesbians from the South. 7 pm. Call for location: (212) 674-8073. Also tonight: Talent Show Tryouts for Southerners first anniversary party on April 13. 8 pm. Women's Coffeehouse. The Center, 208 W. 13th St. Info: (212) 765-6969.

A DIFFERENT LIGHT presents David Wojnarowicz, reading from his book, *Close to the Knives*. 548 Hudson St. 8 pm. Info: (212) 989-4850.

CONGREGATION BETH SIMCHAT TORAH presents a Jewish Women's Rosh Chodesh/New Moon Celebration. Congregation Beth Simchat Torah is New York's lesbian and gay synagogue. 57 Bethune St. 7:30 pm. (212) 929-9498.

SLOPE ACTIVITIES FOR LESBIANS presents Pool Night. Featuring free pool, ping pong, billiards, air hockey and shooting hoops at Brownstone Billiard. Seventh Ave. at Flatbush. Afterwards, relax at the Roost. Seventh Avenue at 8th Street. The evening begins at 7:30 pm. Please call 24 hours in advance to confirm all SAL activities: (718) 965-7578.

INTEGRAL YOGA INSTITUTE presents PATH Seminars: The Power of Our Thoughts. Seminar leader: Peter Hendrickson, PhD, psychologist. \$7 per class (scholarships available). IYI, 227 W. 13th St. 7:30-9 pm. (212) 929-0586.

GAY MEN'S HEALTH CRISIS presents *Eroticizing Safer Sex*. The Center, 208 W. 13th St. 8-10:30.

UPSTAIRS AT THE DUPLEX presents *Wicked Trash Productions' Bedtime Stories*. I quote: "Tales of shattered, splintered, split-upon love. A comedy. Tres funny. Tres gay. Tres bitter. Laugh your fat, tired, lazy, queer ass off with these unique comedic actors." Written and performed by Marian Goldstein, Scott King and Jason Kordelos. Directed by Simon Fill. \$7 cover plus a two-drink

minimum. The Duplex, 61 Christopher St. 8 pm. Reservations suggested: (212) 255-5438. [See Feb. 27]

THE EAGLE presents Movie Night: *Delta Force 2: Operation Stranglehold*. Chuck Norris reprises his role as Colonel Scott McCoy, the leader of the elite and top secret Delta Force commando unit. The Eagle, 142 Eleventh Ave., at 21st Street. 11 pm. 691-8451.

THURSDAY, FEB. 21

AIDS AND ADOLESCENTS NETWORK OF NEW YORK Case Management Protocol Committee Meeting. FCNY, 121 Sixth Ave., at Broome St., 6th floor. 3-5 pm. Info: Ricahrd Haymes at (212) 675-3559.

BRONX AIDS COMMUNITY SERVICE PROJECT presents Clinical Trials. Bronx AIDS Services, Inc. One Fordham Plaza, suite 800. The Bronx. 5-7 pm. For more info, contact Isa Martinez at (212) 295-5605.

SLOPE ACTIVITIES FOR LESBIANS presents Dining Out: Indian Food. Your pick of 6th Street's (in Manhattan) "restaurant row." 6 pm. Please call 24 hours in advance to confirm all SAL activities: (718) 965-7578.

THE PUBLIC EMPLOYEES FEDERATION NETWORK FOR LESBIAN AND GAY CONCERN Monthly General Membership Meeting. The Center, 208 W. 13th St. 6 pm. Info: (914) 632-8027.

THE GAY AND LESBIAN ANTI-VIOLENCE PROJECT Peer Counseling for survivors of bias assault, domestic violence and sexual assault. Held every Wednesday and Thursday from 6-8 pm. The Center, 208 W. 13th St. (212) 807-0197.

WOMEN'S MEDIA NETWORK General Membership Meeting. WMN is affiliated with GBS and the cable show *Lesbian Videos*. The Center, 208 W. 13th St. 7-8:30 pm. (212) 989-8523 or (718) 230-3532.

GREATER GOTHAM BUSINESS COUNCIL and the NEW YORK NETWORK OF GAY PROFESSIONAL ORGANIZATIONS present a Career Night for area college students and graduates. Professionals from more than 20 career areas will also discuss the realities of being openly gay or lesbian in the workplace. The Center, 208 W. 13th St. 7 pm. GGBC Info: (212) 337-8700.

BODY POSITIVE presents The Alternative HIV Treatment Forum. Panelists include: Paul Bellman, MD, who integrates medical and holistic approaches; Michelle Alpert, MD, a primary care physician discussing intra-

Tuning In: A TV/Radio Guide for OutWeek Readers

Information must be received by Monday to be included in the following week's issue. Send items to OutWeek Listings, 159 W. 25 St., NY, NY 10001.

A&E (Arts & Ent, 555 Fifth Ave, 10th Fl, NYC 10017; 661-4500)

CCTV (Rick X, Box 790, NYC 10108)

GBS (Gay Broadcasting System, Butch Peaston, 178 7th Ave, Ste. A-3, NYC 10011; 243-1570)

GCN (Gay Cable Network, Lou Maletta, 32 Union Square East, Suite 1217; 477-4220)

GMHC (Gay Men's Health Crisis, Jean Carlomusto, 129 W 20 St, NYC 10011; 807-7517)

RB PROD (Robin Byrd Prod., Box 305, NYC 10021; 988-2973)

WABC-TV (77 W 63 St, NYC 10023; 456-7777)

WBAI-FM (505 8th Ave, 19th Fl, NYC 10018; 279-0707)

WCBS-TV (51 W 52 St St, NYC 10019; 975-4321)

WNBC-TV (30 Rockefeller Plaza, NYC 10112; 664-4444)

WNET-TV (356 W 58 St, NYC 10019; 560-3000)

WNYW-TV (Fox, 1211 AV/AM, NYC 10036; 556-2400)

WPIX-TV (220 E 42 ST, NYC 10017; 949-1100)

MONDAY, FEBRUARY 18

6:00 AM WIND-TV Broadcast New York A discussion of abortion includes the possible legislation for parental-consent laws. CH 11.

1:00 PM MAX Revenge of the Nerds II The original is on at 8 pm today, but you can catch the sequel now.

1:30 PM WUSB 90.1 FM The Word Is Out Marc Gunning hosts a weekly lesbian, gay and bisexual variety show featuring music, news, editorials, comedy and guest interviews.

2:00 PM WUSB 90.1 FM Lavender Wimmin News, songs and music produced by women for women.

2:30 PM WUSB 90.1 FM This Way Out More queer news.

8:30 PM Manhattan Cable The Brenda and Glenn Show CH 17

9:00 PM GBS Out in the 90's: community news, discussion, interviews. BO Cable, CH 56 (1:00)

11:30 PM Tomorrow/Tonight Live! entertainment; Manhattan and Paragon Cable, CH D/17 (1:00)

8:00 PM WFOX-TV Revenge of the Nerds For better or worse—and I won't tell you what I think—there's a gay character in this movie about nerds coming into their own. CH 5.

11:30 PM WNBC-TV Tonight Johnny and Ed host. If you can put up with them, their guests include the Roches, one of my fave bands. CH 4.

11:30 PM WIND-TV Arsenio Hall This is the show to watch this week: Arsenio squares-off with Tom Selleck and Ted Danson. Can you say, "Three men and no baby?" CH 9.

Midnight WNET-TV James Baldwin: The Price of the Ticket A portrait of Black gay male author Baldwin told through his own words and featuring excerpts from his writings and speeches. CH 13.

Midnight CCTV The Closet Case Show: Closet Klips; Manhattan /Paragon Cable, CH C/16 (30)

TUESDAY, FEBRUARY 19

6:30 AM MAX Revenge of the Pink Panther MGM coincidentally airs the third Pink Panther movie in as many weeks. Tune in for wholesome, family entertainment.

7:00 AM WABC-TV Good Morning America Just in case you missed her half-dozen appearances last week, Jodie Foster's show up again. CH 7

3:30 PM MAX Victor/Victoria Tune in to hear James Garner say, "I don't care if you are a man." Blake Edwards directs, Julie Andrews bares her breast.

6:00 PM MAX Moby Dick Starring Gregory Peck (no relation to yours truly).

10:00 PM RB PROD The Robin Byrd Show: male and female strippers; Manhattan Cable, CH V/35 (1:00)

11:00 PM GBS Out in the 90's: news, information and interviews; Manhattan/Paragon Cable, CH C/16 (1:00)

WEDNESDAY, FEBRUARY 20

1:30 AM SHO Torch Song Trilogy The only by-a-fag-for-fags movie of the week. Harvey Fierstein wrote and stars.

10:00 AM WABC-TV Sally Jessy Raphael Scheduled topic: transvestism. Someone needs to tell Sal the nomme preferre is "gender illusion." CH 7.

7:30 PM WCBS-TV Entertainment Tonight Scheduled guests: Steven Seagal and Jean-Claude Van Damme. My guess is this show will be

more entertaining if you turn the sound down. CH 2.

Midnight RB PROD The Robin Byrd Show: male and female strippers, live call-in show; Manhattan Cable, CH V/35

THURSDAY, FEBRUARY 21

9:00 AM WCBS-TV Geraldo Scheduled topic: professionals and sexual misconduct. CH 2.

9:00 AM WABC-TV Regis and Kathie Lee Scheduled: Actor Anthony Hopkins of *The Silence of the Lambs*. CH 7.

12:00 PM WIND-TV Fantasy Island Watch this one just to see Eve (Jan Brady) Plumb pregnant. CH 11.

1:00 PM WBAI-FM This Way Out: the international gay/lesbian news magazine; 99.5 FM (:30)

1:30 PM WBAI-FM An Afternoon Outing: local news and information about the gay and lesbian community with Larry Guttenburg; 99.5 FM (:30)

6:00 PM WIND-TV 21 Jump Street From TV Guide: "Hanson and Pehnall (Johnny Depp, Peter DeLuise) try to roust out military school cadets who are beating up gay men." If Johnny goes undercover—or maybe I should say, comes out from under the covers—this could be a great show. CH 11.

10:00 PM GCN Be Our Guest: entertainment for and about the lesbian/gay community; Manhattan Cable, CH D/17 (:30)

10:30 PM GMHC Living With AIDS: health and politics; Manhattan Cable, CH V/35 (:30)

11:00 PM GCN Gay U.S.A.: news and entertainment from around the country; Manhattan Cable, CH V/35 (1:00)

Midnight GCN Men in Films: male erotica, interviews with adult filmstars; Manhattan Cable, CH V/35 (:30)

12:30 AM RB PROD Men For Men: Robin Byrd presents gay male porno stars; Manhattan Cable, CH V/35 (:30)

FRIDAY, FEBRUARY 22

7:00 AM WNBC-TV Today Yet more Jodie. CH 4.

2:30 PM WBAI-FM Rompiendo el Silencio: todos los viernes, Gonzalo Aburto con temas y noticias para la comunidad latina gay y lesbiana; 99.5 FM (:15)

7:00 PM WBAI-FM AIDS In Focus, Michael Alcalay, produc 1:00 AM RB PROD The Robin Byrd Show: male and female strippers; Manhattan Cable, CH V/35 (1:00)

SATURDAY, FEBRUARY 23

8:30 AM WBAI-FM Any Saturday with David Rothenberg: live call-in; 99.5 FM (2:00)

7:00 PM GCN Gay U.S.A.: news and entertainment from around the country; BO, Unity, ACV Cable, CH 56 (1:00) (For Manhattan Cable, see THURSDAY)

11:00 PM Gay TV: male porn; Manhattan Cable, CH V/35

1:00 AM RB PROD The Robin Byrd Show: male & female strippers; Paragon Cable, CH C/16 (1:00)

1:30 AM RB PROD The Robin Byrd Show: male & female strippers; Manhattan Cable, CH V/35 (1:00)

3:00 AM WFMU 91.1 FM OutWeek's own Madam X gives you three hours of *The Short Attention Span Show*, featuring everything from Brigitte Bardot to Pussy Galore. Requests? Call (201) 678-7743.

SUNDAY, FEBRUARY 24

7:30 PM WBAI-FM OutLooks; with host Sue McConnell-Celi from GLIB. Guests are Myriam Fougerre, artist; Paul Hanson, photographer; Madelyn Pabis, NJ theatrical director; Michael Newton, NY theatrical director; other invited guests include musicians and TV directors. Topic: Lesbians and gay men in the arts. Alternates with *The Gay Show*; 99.5 FM (1:00).

10:30 PM RB PROD Men For Men: Robin Byrd presents gay male porno stars; Manhattan Cable, CH V/35 (:30)

11:00 PM GBS Way Out! Mark Chesnut and Michelle VanVoorhees introduce you to a tour of lesbian and gay Key West. Rich Volo is the producer. CH C/16 (30)

venous vitamin C, oxygen therapy and nutritional medicine; and Gene Fodorko of HEAL and ACT UP/NY, discussing the AIDS-syphilis connection. Rutgers Church, 236 W. 73rd St. 7:30 pm. Info: Juanita at (212) 721-1618.

THE 92ND STREET Y presents *Chanticleer*, an all-male a cappella choral ensemble. The evening's program includes selections from Haydn, Banchieri, Ned Rorem, Bartok, Steven Sametz and selection of spirituals. \$16. The Kaufmann Concert Hall, The 92nd Street YM-YWHA. 8 pm. Box office: (212) 415-5440.

DIXON PLACE presents *Penny Arcade*. All they say is that "Penny Arcade tries something deliciously, dangerously new." Arcade is a veteran performer who has been working in experimental theatre for almost 20 years. She performs with Salley May, who attempts an escape of gravity in *Catch It Before It Drops*. \$6 or TDF. Dixon Place, 37 East 1st St., between First and Second avenues. 8 pm. (212) 673-6752.

FRIDAY, FEB. 22

AIDS AND ADOLESCENTS NETWORK OF NEW YORK Education Committee. Interchurch Center, Robing room. 475 Riverside Dr., at 120th Street. 3-4 pm. Info: Kathe Karlson at (212) 870-3356.

MEN OF ALL COLORS TOGETHER presents Y-MACT 30-and-Under Caucus C-R Session, at 6 pm. Tonight's topic: "Sharing our Personal Histories." Then, at 8 pm, it's a Social Open House and March Newsletter Mailing. Both events happen at the Center, 208 W. 13th St. Info: (212) 222-9794.

CONGREGATION BETH SIMCHAT TORAH presents a Jewish Feminist Friday Night Shabbat Service, followed by Oneg Shabbat. Congregation Beth Simchat Torah is New York's lesbian and gay synagogue. 57 Bethune St. 6:30 pm. (212) 929-9498.

SLOPE ACTIVITIES FOR LESBIANS presents Final Friday: Pizza at Smiling at 6:30 pm. Rent's right around the corner, so SAL says, "Let's keep it cheap." Seventh Avenue at 9th Street. Then, at 7:30 pm, it's Lesbian Dial-a-Date. A guaranteed good time at the Clubhouse. Come witness SAL's own unique "introduction service." Friendly networking and major matchmaking. Please call 24 hours in advance to confirm all SAL activities: (212) 965-7575.

GAY MALE S/M ACTIVISTS Mixer. GMSMA offers a "friendly, sociable evening" and promises a surprise contest and other icebreakers. No door fee for this event. The Eagle, 142 Eleventh

Ave., at 21st Street. 11 pm. Eagle: (212) 691-8451. GMSMA: (212) 727-9878.

THE ANGELIKA FILM CENTER presents *The Culture God of the 1960s: The Films of Andy Warhol*. The six-week series continues with the *Nude Restaurant*. "In an outrageous spoof of the movies, *Nude Restaurant* offers an open-ended series of dialogues and monologues between Viva and Taylor Mead and various other denizens of the makeshift space of a restaurant. The film is noteworthy for its characterizations by Viva as the strident foil and catalyst for a scatological spoof of pornography. The Angelika Film Center, 611 Broadway. Midnight. (212) 995-2000. [See Feb. 23]

SATURDAY, FEB. 23

INTEGRAL YOGA INSTITUE presents Hatha Yoga Class. Hatha Yoga refers to the physical postures, deep relaxation and breathing practices which revitalize and strengthen the body and calm the mind. This class is especially for those who are HIV-positive. IYI, 227 W. 13th St. 12-1:30 pm. (212) 929-0586.

SLOPE ACTIVITIES FOR LESBIANS goes to the Winter Ice Carnival at Prospect Park's Kate Wollman Rink at noon. At 7:30 pm, join SAL for Pet-Free Potluck. This fun night is designed especially for those with pet allergies or aversions and, of course, any other SAL Gals that want to go. Please call 24 hours in advance to confirm all SAL activities: (212) 965-7575.

GAY MEN'S HEALTH CRISIS and AIDS CENTER OF QUEENS COUNTY present Eroticizing Safer Sex. "You probably haven't thought of half the things you can do that are safer, but we have! This workshop will help you make safer sex erotic, creative and satisfying." ACQC, 97-45 Queens Blvd., 12th floor, Rego Park. [Take G or R trains to 63rd Drive station.] 1-3:30 pm.

GAY MEN'S HEALTH CRISIS presents Think About It: Deciding to take the test. A workshop open to men and women designed to provide you with the decision-making skills necessary for taking the HIV antibody test. The Center, 208 W. 13th St. 1-6 pm. (212) 807-6655. TDD (212) 645-7470.

PALS (SLOPE ACTIVITIES FOR GAY MEN) presents Dining Out. Slope Activities for Lesbians now offers events for gay men. Come to Brooklyn and make friends over a great meal at Cucina's. Afterwards, maybe a movie at the Plaza Twin or dancing at Spectrum. Please call by Friday night to get directions, make reservations, and be added to the Pals mailing list.

Cucina's, 256 Fifth Ave., between Carroll and Garfield streets. 7:30 pm. SAL: (718) 965-7578.

MEN OF ALL COLORS TOGETHER presents a Video Fund-Raiser Night for "Ducats for Detroit." 501 W. 122nd St., #1D, at Amsterdam Avenue. 7:30 pm. Info: 864-7396.

THE NINTH STREET CENTER presents Queer Questions, Queer Answers, an ongoing series of rap groups whose focus is defining our homosexuality for the 1990s. Tonight's facilitator: David Tesdell, 319 E. 9th St. 8-10 pm. Info: (212) 228-5153.

SOUTHERNERS presents a Two-Step Dance. Lessons begin at 8 pm, and dancing starts at 9. The admission price includes lessons, dancing and one free beverage. \$5 members/\$7 non-members. Network room. The Center, 208 W. 13th St. 8 pm to 1 am. (212) 674-8073.

MALES AU NATURALE presents a Get Acquainted Dance. MAN is a gay male nudists group. They promise an open bar and hot and cold hors d'oeuvres. All this happens in a private room above the Dugout. Guests must call for invitation, and if you can't make it, please cancel by noon on Saturday. \$18. The Dugout, 185 Christopher St. (Please use the Weehawken Street entrance.) 8 pm to midnight. (Please arrive between 8 and 9 pm.) Reservations: (212) 535-3914.

THE ANGELIKA FILM CENTER presents *The Culture God of the 1960s: The Films of Andy Warhol*. The six-week series continues with the *Nude Restaurant*. "In an outrageous spoof of the movies, *Nude Restaurant* offers an open-ended series of dialogues and monologues between Viva and Taylor Mead and various other denizens of the makeshift space of a restaurant. The film is noteworthy for its characterizations by Viva as the strident foil and catalyst for a scatological spoof of pornography. The Angelika Film Center, 611 Broadway. Midnight. (212) 995-2000. [See Feb. 22]

SUNDAY, FEB. 24

SLOPE ACTIVITIES FOR LESBIANS takes a Field Trip to Bloodroot. See the famous lesbian feminist restaurant (vegetarian) and bookstore in Bridgeport, CT. Call well ahead for more info and car pooling. If the weather's bad, SAL will reschedule. Time is "early!" Info: (718) 965-7578.

GAY WOMEN'S ATHLETIC CLUB presents a Billiards Party and Tournament. Admission price includes open pool, recreational tourney and a juice bar. \$10. Mammoth Billiards, 114

W. 26th St., between Sixth and Seventh avenues. 1-5 pm. Info: (718) 857-1793.

LESBIANS AND GAYS OF FLATBUSH present a Sunday Brunch Discussion. Today's topic: Relationships. 2-5 pm. Call for complete info: (718) 633-3496 or (718) 434-0668.

IDENTITY HOUSE presents a workshop on *Gay Men and Masculinity*. \$7 donation. Identity House, 544 Sixth Ave. 2:30-5 pm. Info: Gary at (212) 691-0853 or Paul at (212) 924-4402.

LESBIAN FEMINIST LIBERATION presents *A Contemporary Tale of Harriet Tubman*, a theater piece by lesbian poet Pamela Sneed. \$4 donation includes refreshments. The Center, 208 W. 13th St. 3 pm. Info: (212) 627-1398.

MEN OF ALL COLORS TOGETHER New Members Brunch. Call Chris at (212) 601-0806 for time, location and other details.

DIXON PLACE presents an AIDS Benefit. Dixon Place sponsors these monthly benefits for people with AIDS and their caregivers. Tonight's performance raises money for WARN, the Women and AIDS Resource Network. Performances by Diviana and Dr. Laurie Weeks. \$8. 8 pm. Dixon Place, 37 E. 1st St., between First and Second avenues. (212) 673-6752.

MOVEMENT RESEARCH presents LifeForce, a performance by the Other Countries collective. From the announcement: "...as Black gay men who happen to be poets, artists and griots, we experience in the context of this isolation the challenge of sterilization/abortion/infanticide as forces work to prevent us from giving birth to and nurturing the stories of our lives." \$5 or TDF. Movement Research, 179 Varick St. 8:30 pm. Reservations: (212) 691-5788.

THE NEW JERSEY NAMES PROJECT presents a Tribute to the Former Miss Gay America, the late Robin Wayne. The show will feature "star-studded" entertainment. Admission includes one free drink. Proceeds to benefit the New Jersey chapter of the Names Project, sponsors of the AIDS Memorial Quilt. \$5. Down the Street, Asbury Park, NJ. 9 pm. For complete info and directions: (908) 739-4863.

THE DUPLEX presents Raven Hall...With Props. "With a voice reminiscent of Piaf, Ms. Hall delivers a tour de force, including impersonation, old-time comedy, dance fantasies, dramatic monologues and astounding magic tricks. If time permits, she will juggle." The Duplex, 61 Christopher St. Call for time: (212) 255-5438.

DANCING OUT

Monday

Private Eyes (Marc Berkley's *Kool Komrads*; strippers; downtown crowd, students, professionals; \$7) 12 W 21 St, club 206-7772

Tuesday

Big City Diner ("Subkulture," featuring dancing, food and bar. For men, but women are welcome. \$7/\$5.) 43rd St. at 11th Ave. (212) 268-4572.

◆ **Clit Club** (Drink specials till midnight. Lesbian erotic videos and slides. \$3 before midnight/\$5 after.) 101 Avenue A

◆ ◆ **Club Edelweiss** ("TVs, TSs, gays, bi's, singles, couples"; TUES especially for lesbians; but open to all TUE-SUN night) 167 W 29; 868-6989

Danceteria (Coming soon: Chip Duckett's gay Tuesdays. Keep your eyes on this space for opening.) 29 E. 29th St.

◆ **Grand Central** (Women's night tonight. Mixed We-Su.) 210 Merrick Road, Rockville Centre, LI; (516) 536-4800.

Kilimanjara (Tracks: Tuesdays.) 531 W. 19th St. 627-2333.

■ **Roxy** (John Blair's "Muscle on Wheels." Gay rollerskating. Doors open at 8 pm. Varied cover.) 515 W 18 St; 645-5156.

Wednesday

★ **Channel 69** (Drag Extravaganza, with Mona Foot. Go-go stars, DJ Dany Johnson. Sexy, upbeat, East Village fag and dyke crowd. \$5.) 101 Avenue A

■ **The Building** (Dallas' "The Boys' Room; House music, downtown crowd, go-go boys and a 60-foot ceiling; \$10/\$7 with invite) 51 W 26 St; 576-1890

◆ **Excalibur** (Ladies Night, \$1 drinks) corner 10th/Jefferson behind football stadium, Hoboken, NJ; 201-795-1161

★ **Limelight** (*Disco 2000* with Michael Alig and Larry Tee; 10 pm, \$10; *Coors no longer served!*) 6th Ave at 20 St; club 807-7850

◆ **Private Eyes** (Shescape Afterwork Party, 5-10 pm; \$5 before 7 pm/\$7 after; 2-4-1 drinks before 7) 12 W 21 St; info 645-6479, club 206-7772

Private Eyes (YMVA Night; students, profs, women; performers; \$7; door often benefits a gay/lesbian organization) 12 W 21 St; 206-7772

Silver Lining (2-4-1 drinks, also open Tues-Sun, women SAT) 175 Cherry Lane, Floral Pk, LI; 516/354-9641

Sutz (2-4-1 drinks, also open daily) 202 Westchester Ave, White Plains; 914/761-3100

Thursday

Big City Diner ("No Kids on the Block" for people 26 and over. ID required. \$6.) 153 Waverly Pl., 6th floor. (212) 691-7515.

◆ **Blacglama** (Celebrating gay men and women of color.) 101 Ave. A.

◆ **Copacabana** (last Thu. of the month Susanne Bartsch party; iffy door) 10 E 60 St, at Fifth Ave; 755-6010

Excalibur (\$1 drinks, also open Tues-Sun, women WED) corner 10th/Jefferson behind football stadium, Hoboken, NJ; 201-795-1161

Hatfield's (2-4-1 drinks, female impersonators; also open nightly, women on TUE & FRI) 126-10 Queens Blvd, Kew Gardens, Queens; 718/261-8484

More Men (Tony, Keith and Dominic present DJ Tommy Richardson, go-go boys, videos, billiards. \$10/\$7 with invite.) 239 Eleventh Ave. (212) 633-0701.

◆ **Roxy** (*Disco Interruptus*, DJs Larry Tee and Tennessee. Performances by Mimi Geose and Mary Mary. With Alisha, Richard Move and Shelly Mars. Decor by Lisa Barnstone. \$10) 515 W 18; 645-5156

Stingray's (New club, new sound system, everything else is a surprise. No cover tonight.) 641 W. 51st St. (212) 664-8668

Friday

■ **ABC** (Chip Duckett's *ABC Fridays*, DJ Merritt; ballroom, balcony, billiards, boogying; \$10/\$7 w. invite; opened Nov. 16) 17 Irving Place at 15 St

◆ **Clit Club** (Jocelyn & Julie, *Every Friday Party*; go-go girls, lesbo videos; opens 8 pm, billiards & \$1 drinks between 8 and 9 pm; \$5) 432 W 14 St; 406-1114

Columbia Dances (1st Friday of every month, Earl Hall, 10 pm-2 am.) 116th St & Broadway; 854-3574 days

◆ **Hatfield's** (women's nights are TUE & FRI) 126-10 Queens Blvd., Kew Gardens, Queens; 718/261-8484

◆ **The Limelight** ("Mea Culpa," for men, with video and live entertainment. \$7/\$10.) 47 W. 20th St. (212) 807-7840.

■ **Meat on Friday** (Xclusive performances at 1:30 am. DJ Nobody's Pussy. \$5.) 101 Avenue A

◆ **Millennium** (Ladies' Night) 1770 NY Ave (Rte 110), Huntington, LI; 516/351-1402

Private Eyes (YMVA Night; students, professionals, men) 12 W 21 St. 206-7772

Stingray's (New club, new sound system. Free before 10 pm. \$7 after.) 641 W. 51st St. (212) 664-8668

◆ **Visions** (women's party) 56-01 Queens Blvd, Woodside, Queens; info 718/846-7131, club 718/899-9031

Saturday

Barefoot Boogie (2nd & 4th SAT; adults/kids, smoke & alcohol free; 8:30 pm - 12:30 am, \$4; next is Dec 8) 434 6th Ave (btwn 9/10 Sts), 4th Floor; 832-6759

Center (2nd & 4th Sat, 9 pm to 1 am, \$8. DJ Peter Arden.) 208 W 13 St; 620-7310

◆ **Center** (Women & Friends, 1st SAT; 9 pm - 1 am) 208 W 13 St; 620-7210

Club West End (Michael Fesco's Saturdays; midnight - 9 am) 547 W 21 St

Columbia Dances (SamE BuT DifferenT. Third Saturday dances. DJ Karin Ward, 10 pm - 3 am; \$5) Earl Hall, 116 St/B'way; 629-1989

Controversy (Hosted by Patrick Butts and the people who bring you Disco Interruptus. \$2.99) 101 Avenue A

419 419 N. Highway, Southampton, LI; 516/283-5001

Love Zone (dancing & performers) 70 Beach St, Staten Island; 718/442-5692

◆ **House House Girls** (All new. \$7.) Speed Limit 55. 154 W. 26th St. (212) 505-0232.

◆ **Irving Plaza** (Shescape and Girigate's "Girl Saturdays." DJ Dany Johnson. Go-go girls, billiards. \$5 and up.) Irving Place at 15th Street. (212) 645-6479.

Meat (DJ Aldo Hernandez, every Saturday; go-go boys, videos; opens 10 pm; \$5) 432 W 14 St; 353-3866.

◆ **Roxy** (*Locomotion*; gay boys, guys, men; non-gay women, some lesbians; mix depends on party) 515 W 18 St (btwn 10/11 Aves); 645-5156

◆ **Silver Lining** (women's Sat) 175 Cherry Lane, Floral Park, LI; 516/354-9641

Sound Factory (mostly gay; serious House/Club dancing, no alcohol, opens 11 pm) 530 W 27 St (10th/11th Aves); 643-0728

Stingray's (Brand new club, brand new sound system, everything else is a surprise. \$8.) 641 W. 51st St. (212) 664-8668

◆ **Tilly City** (Karen Diga presents an array of eccentric, voluptuous and titillizing women. \$5) The Box, 70 Grove Street at Sheridan Square. (212) 242-1408.

Tribeca Transfer (Kool Komrads' Out party, with hot men, music, videos. No cover and a free buffet.) Tribeca Transfer, 148 Chambers St. (212) 385-7572.

Sunday

■ **The Building** (Dallas' "The Men's Room, students, professionals, men; go-go boys & 60-ft. ceiling) 51 W 26 St; 576-1890

FUCKI (DJs Craig and Victor, "caged go-go animals" and "ruff music for ruff dykes and fags." \$2.99) 101 Avenue A

Kelly's (DJ Moaning Lisa spins the records for dancing dykes. Doors open at 8 pm. \$3.) 46 Bedford St. (212) 929-9322.

Monster (Sunday Tea Dance at 4 pm; dancing also on other nights from 10 pm) 80 Grove St at Sheridan Sq.; 924-3557

More (James St. James, Bella Bolksi present.) 239 Eleventh Ave. 633-0701.

Safe Sundays (Kool Komrads' party at the Cadillac Bar; go-go boys, \$2 shots, \$5 beer blas from 5-8 pm.) 15 W. 21st St. (212) 645-7220

20/20 (Michael Fesco's Tea Dance, opens 4 pm; \$6; free Mimosas & BMs from 4-6, buffet at 7:30) 20 W 20 St; 727-8841

Every Night (or almost)

◆ **Bedrock** (lesbian club, closed MON & TUE) 121 Woodfield Rd, W. Hempstead, LI; 516/486-9516

◆ **Club Edelweiss** ("TVs, TSs, gays, bi's, singles, couples all welcome"; TUE for lesbians, but open to all TUE-SUN night) 167 W 29; 868-6989

◆ **Pandora's Box** (formerly the Duchess) Sheridan Square & 7th Ave; 242-1408

419 (nightly *Gay House Party*, opens 6 pm) 419 N. Highway (Rte 27), Southampton, LI; 516/283-5001

Grand Central (closed Mon, 2-4-1 drinks Thursday) 210 Merrick Road, Rockville Centre, LI; 516/536-4800

Magic Touch (ethnic mix: Anglo/Latin/Asian) 73-13 37th Rd, Jackson

NOTES: ◆ [new info] ★ [attracts TVs] ♦ [women] ■ [men]
Send information, corrections, and complaints to OutWeek Listings, 159 W 25 St, NY, NY 10001. You may also fax the Listings Editor at (212) 337-1220.

COMMUNITY DIRECTORY

A.C.Q.C.

AIDS CENTER OF QUEENS COUNTY SOCIAL SERVICES EDUCATION-BUDDIES-COUNSELING-SUPPORT GROUPS

Volunteer Opportunities
(718) 888-2500(voice)
(718) 888-2989(TDD)

ACT UP (AIDS Coalition to Unleash Power)

498A Hudson Street, Suite G4 NYC 10014 (212) 584-2437 A diverse, non-partisan group of individuals united in anger and committed to direct action to end the AIDS crisis. Gen. meetings Mon. nights 7:30, in The Great Hall, Cooper Union, on Cooper Square between Astor and St. Marks Place.

AIDS RESOURCE CENTER (ARC)
Supportive housing for homeless PWAs (Beiley House and apartments). Non-judgmental pastoral care for PWAs and loved ones. Volunteer opportunities. (212) 481-1270, 24 West 30th St., NYC 10001

ALDEC/APLN-NY
(Asian Lesbians of the East Coast/Asian Pacific Lesbian Network-New York) We are a political, social and supportive network of Asian Pacific lesbians. Planning meetings on the 1st Sunday and social events on the last Friday of each month. Call (212) 517-5586 for more information.

AMERICAN GAY/LESBIAN ATHEISTS

AGA, Inc./701 7th Avenue, Suite #W/New York, New York 10036 A non-profit, educational organization dedicated to preserving separation between state and church and upholding the civil rights of Lesbian and Gay Atheists. Meetings the first Sunday Community Center, 1 to 3 P.M. Dial a Gay Atheist (718) 899-1737, 24 hours.

ARCS (AIDS-Related Community Services)

for Dutchess, Orange, Putnam, Rockland, Sullivan, Ulster and Westchester counties. AIDS education, client services, crisis intervention, support groups, case management, buddy and hospital visitor program. 214 Central Ave., White Plains, NY 10606 (914) 993-0606 538 Broadway, Newburgh, NY 12550 (914) 562-5005 AIDSline (914) 993-0607

ASIAN & FRIENDS - NEW YORK
A not-for-profit organization which promotes friendships with Asian/Pacific Islander, Asian-American, and non-Asian gay men through social, cultural, edu-

cational, and service activities and programs. Call our Hotline: 212-674-5004, or write to: P.O. Box 6628, NY, NY 10163-0628.

ATR (AIDS TREATMENT RESOURCES, INC.)

Publishes a bi-monthly Directory of clinical trials of experimental AIDS/HIV treatments in NY/NJ, and has educational materials/seminars for trial participants. ATR also advocates for improvements in the trial system. P.O. Box 30234, NY, NY 10111-0162. (212) 266-4196. Publications free/donation requested.

BAR ASSOCIATION FOR HUMAN RIGHTS

Lawyers Referral Service for the Lesbian and Gay Community Full Range of Legal Services. (212) 458-4873 Free Walk-in Legal Clinic, Tuesday 6-8 pm Lesbian & Gay Community Centr. Ground Floor

BIDS (BISEXUAL DOMINANCE & SUBMISSION GROUP)

Share S/M experiences and fantasies with others in a positive, non-judgmental atmosphere. First Sunday of the month, 4:45pm at the Community Center 208 W. 13 Street, NYC. This group is part of the New York Area Bisexual Network.

BISEXUAL INFORMATION & COUNSELING SERVICE, INC.

A professionally staffed, non-profit organization for bisexuals, their families and partners, facing problems of a psychological or medical kind. We also work with those in doubt about their sexuality. Confidentiality is protected by law. For information phone: (212) 486-9500

BISEXUAL PRIDE DISCUSSION GROUP

Topical discussions on issues of interest to the community in a congenial atmosphere, followed by an informal dinner at a friendly local restaurant. Every Sunday, 3:00-4:30pm at the Community Center 208 W. 13 Street, NYC. Part of the New York Area Bisexual Network.

BIWAYS NEW YORK

Monthly social events for the Bisexual community and friends. Call NYABN for details of upcoming events. (212) 459-4784

BIPAC (BISEXUAL POLITICAL ACTION COMMITTEE)

Political action on issues of importance to the Bisexual/Lesbian/Gay community. Monthly meeting/potluck held 8:00pm on fourth Thursday of the month at members homes. Call NYABN for this month's location. (212) 459-4784

BISEXUAL YOUTH

Informal social & support group for Bisexual kids/youth. Monthly meeting/potluck lunch held 1:00pm on fourth Sunday of the month at members homes. Call NY ABN for this month's location. This group is part of the New York Area Bisexual Network.

BLUES-BRONX LESBIANS UNITED IN SISTERHOOD

Social, political and support networking group for women and their friends. Regular social events and meetings on the first and third Fridays of every month. At The Community Center, 208 W. 13 Street, from 6:30-8pm. For more info call Lisa at (212) 829-9817.

BODY POSITIVE

If you or your lover has tested HIV+, we offer support groups, seminars, public forums, reference library, referrals, social activities and up-to-date national monthly, "THE BODY POSITIVE" (\$25/year). (212) 721-1346, 2095 Broadway, Suite 308, NY, 10023

BRONX'S LESBIAN AND GAY POLITICAL CLUB LAMBDA INDEPENDENT DEMOCRATS

L.I.D. endorses and works for candidates in local, state and national elections, lobbies for legislation, and conducts community outreach through street fairs and meetings on special topics. Join us. 338 Ninth St., Suite 135 Brooklyn, NY 11215 (718) 995-8462

CIRCLE OF MORE LIGHT

Spiritual support and sharing in a gay/lesbian affirmative group. West-Park Presbyterian Church 185 West 88th Street Wed: worship service 6:30 pm, program 7:30. Marsha (212) 304-4373 Charlie (212) 681-7118.

COMMUNITY HEALTH PROJECT

208 West 13th Street, NYC, New York 10011 For Appointments and Information (212) 875-3559 (TTY/Voice) PROVIDING CARING, SENSITIVE AND LOW COST HEALTH CARE SERVICES TO THE LESBIAN AND GAY COMMUNITY

COMMUNITY HEALTH PROJECT's HEALTH INFORMATION LINE FOR TEENS

Do you have questions about your health? Your Body? Coming Out? Safer Sex? Feel like you have no one to talk to? Not any more! Now you can call the HOTLINE. 212-255-1517 The Teen HOTLINE for Health Call Monday to Thursday, 7pm to 9pm. At other times, leave a message and we'll call you back!

COMMUNITY RESEARCH INITIATIVE

CRI tests experimental drugs and treatments for AIDS and HIV related illnesses. Monthly treatment and research group for HIV+ individuals. Treatment and research newsletter, forums and public seminars. Call Alice Spears or Ken Fornataro at (212) 481-1050 for info and mailing list.

CONGREGATION BETH SIMCHATTORAH

NY's Gay and Lesbian Synagogue Services Friday at 8:30pm 57 Bethune Street For info, call: (212) 929-9496.

CONGREGATION B'NAI JESHURUN

Monthly Spiritual Gatherings and free catered festive luncheons for all People With AIDS, their lovers and families. Program includes music and discussion led by our Rabbi. Call (212) 787-7900

DIGNITY BIG APPLE

A community of Lesbian and Gay Catholics. Activities include Liturgies and socials every Sat., 8:00 pm, at the Center, 208 W. 13 Street, NYC. Call (212) 818-1309.

DIGNITY NEW YORK

Lesbian and gay Catholics and friends AIDS Ministry, Spiritual Development, The Cathedral Project, Worship Services & Social-Sun. Eves. 7:30pm-St. John's Episcopal Church 218 West 11th Street © Weverly-87-2179

EDGE Education in a Disabled Gay Environment

For the physically disabled Lesbian and Gay Community. P.O. Box 305 Village Station, New York, NY 10014

FRONT RUNNERS

A running club for lesbian and gay athletes of all abilities. Fun Runs of 1-6 miles held every Sat. at 10am and Weds., at 7pm in Central Park and every Tues. at 7pm in Prospect Park. For information: call (212) 724-9700.

THE GAY AFRICAN AMERICANS OF WESTCHESTER (the GAA) is a community based support group formed in Westchester County. Various activities are planned for the coming months. Call 914-376-0727 for more info.

GAY FATHER'S FORUM

A support organization for gay fathers, their lovers, and others in child-nurturing situations. Monthly meetings include a potluck supper, support groups on varied specialized topics, speakers, and socializing. Meetings: 1st Friday each month, 7pm.

at The Center, 208 W. 13th St., West of 7th Ave. Contribution: \$8. Bring a main course for 4 people (or pay a \$5 food charge.) For information call: 212-979-7541 or 212-288-3236

GLAAD -Gay & Lesbian Alliance Against Defamation

80 Varick Street, NYC 10013 (212) 866-1700 GLAAD combats homophobia in the media and elsewhere by promoting visibility of the lesbian and gay community and organizing grassroots response to anti-gay bigotry. Do you have 30 minutes a month to fight homophobia? Join the GLAAD PhoneTree! Call (212)-986-1700 for information.

GLIB

Gay and Lesbian Independent Broadcasters invites you to tune into OUTLOOKS on WBAL-TV, 98.5 FM every other Sunday, 7:30-8:30pm and join us every Tuesday at 7:00pm to 9:00pm to become a member of GLIB. No experience needed. 505 Eighth Avenue, NY, NY 10018 Attn: OutLooks or call (212) 245-6366- ask for GLIB.

GAY & LESBIAN HEALTH CONCERN

An office of the NYC Dept. of Health, provides linkages between NYC Health & Human Svcs. and the Lesbian & Gay community, focusing in ALL health concerns; resource information for health services consumers and providers. 125 Worth Street, Box 67, New York, NY 10013. For info call (212) 506-4995.

GAY MALE S/M ACTIVISTS

Dedicated to safe and responsible S/M since 1981. Open meetings w/programs on S/M techniques, lifestyle issues, political and social concerns. Also special events, speakers bureau, workshops, demos, affinity groups, newsletter, more. GMSMA - Dept. O, 498A Hudson Street, Suite D23, NYC 10014 (212) 727-9878.

GMAD (GAY MEN OF AFRICAN DESCENT)

80 Varick Street, NYC 10013 a support group of Gay Men of African Descent dedicated to consciousness-raising and the development of the Lesbian and Gay Community. GMAD is inclusive of African, African-American, Caribbean and Hispanic/Latin men of color. Meetings are held weekly, on Fridays. For information, call 718-802-0162.

GAY MEN'S HEALTH CRISIS HOTLINE

FOR INFORMATION ON SAFER SEX AND HIV-RELATED HEALTH SERVICES, AND FOR INFORMATION

TION ON ONE-TIME, WALK-IN AIDS COUNSELING SERVICES 212-807-6655/212-645-7470 TDD (For the Hearing Impaired) Mon.-Fri. 10:30 a.m. to 9 p.m. 12:00 to 3:00

GIRTH & MIRTH CLUB OF NEW YORK

Social club for heavy, chubby gay men & their admirers. Monthly socials at the "Center", weekly bar nights Thursdays at the "Chelsea Transfer", monthly Fat Apple Review, bi-monthly FAR. penpals. For more information call Ernie at 914-689-7735 or write: G&M/NY, Dept. O, P.O. Box 10, Pelham, NY 10803.

HEAL

(Health Education AIDS Liaison) Weekly info. and support group for treatments for AIDS which do not compromise the immune system further, including alternative and holistic approaches. Wed 8pm. 208 W. 13th St. (212) 674-4000.

HERITAGE OF PRIDE, INC.

Organizers of New York's Lesbian and Gay Pride events: the March, the Rally and the Dance on the Pier. Call (212) 681-1774 for meeting schedule or more information. 208 West 13th Street, NY, NY 10011.

HETRICK-MARTIN INSTITUTE

for lesbian and gay youth. Counseling, drop-in center (M-F, 3-6pm), rap groups, Harvey Milk High School, AIDS and safer sex information, referrals, professional education. (212) 633-8920 (voice) (212) 633-8920 TTY for deaf

HISPANIC UNITED GAYS & LESBIANS

Educational services, political action, counseling and social activities in Spanish and English by and for the Latino Lesbian and Gay Community. General meetings 8:00 pm 4th Thursday of every month at 208 West 13th Street. Call 201-653-7824 or write H.U.G.L., P.O. Box 226 Canal Street Station, New York, NY 10019.

IDENTITY HOUSE

Now in our 20th year, we provide peer counseling, therapy referrals and groups for the lesbian, gay and bisexual community. Call us at (212) 243-8181. Visit us at 544 6th Ave., between 14th-15th Streets, Manhattan.

INSTITUTE FOR HUMAN IDENTITY INC.

New York's non-profit lesbian and gay psychotherapy center. Licensed psychologists, psychiatrists, and clinical social workers. Sliding scale fees. Insurance accepted. Individual, couple, and family therapy. Variety of Men's and women's groups forming continuously. 118 W. 72nd Street. 212-799-9432

INTEGRITY/NY

Lesbian and Gay Episcopalians

and friends. Eucharist and program every Thursday, 7:30pm. St. Luke's Church, Hudson and Christopher Sts. INFO: P.O. Box 5202, NY NY 10185 (718) 720-3054

LAMBDA LEGAL DEFENSE AND EDUCATION FUND

Precedent-setting litigation nationwide for lesbians, gay men and people with AIDS. Membership (\$40 and up) inc. newsletter and invitations to special events. Volunteer night on Thursdays. Intake calls: 2-4pm Mon thru Fri (212) 995-8585.

LAVA — [LESBIANS ABOUT VISUAL ART]

Call for slides for Lesbian Artists' Exhibition, Gay & Lesbian Community Center, NYC. For more information, send SASE to: Miriam Fougera, 118 Fort Greene Place, Brooklyn, NY 11217.

LESBIAN AND GAY ADULT EDUCATORS

Meet with other lesbians and gays who work in adult education as teachers, administrators, counselors, tutors, etc., to discuss issues such as coming out to staff and students, materials and curriculum, workshop and conference participation. We meet the first Friday of every month at 8:00 pm at the Lesbian and gay Community Center 208 West 13th Street. Call Bryna Diamond at (212) 932-7902 (days) for information

THE LESBIAN AND GAY BIG APPLE CORPS

Get your instrument out of the closet and come play with us. Symphonic, Marching, Jazz, Dixieland, Rock, Flute Ensembles and Woodwinds. 123 West 44th St. Suite 121. New York, NY 10036 (212) 689-2922.

LESBIAN & GAY COMMUNITY SERVICES CENTER

208 West 13th Street New York, NY 10011 (212) 620-7310 9am-11pm everyday. A place for community organizing and networking, social services, cultural programs, and social events sponsored by the Center and more than 150 community organizations.

LESBIAN AND GAY LABOR NETWORK

An organization of Lesbians and Gays who are active in their labor unions working on domestic partnership benefits and AIDS issues. For more information call (212) 923-8690.

LESBIAN AND GAY RIGHTS PROJECT

of the American Civil Liberties Union KNOW YOUR RIGHTS/WE'RE EXPANDING THEM (212) 944-9800, ext. 545

LESBIANS AND GAYS OF FLATBUSH

Brooklyn's social organization for

both gay men and lesbians. P.O. Box 106, Midwood Station Brooklyn, NY 11230 • (718) 859-9437

LESBIAN HERSTORY ARCHIVES

P.O. Box 1258 New York, New York 10118/21/874-7232 Since 1974, the Archives has inspired, shaped and reflected Lesbian lives everywhere. Call to arrange a visit or to volunteer for Thursday worknights.

LONG ISLAND ACT-UP

Meets Tuesdays at 8pm at 181 Post Ave. in Westbury, NY. Support us for change on Long Island. Mailing address: PO Box 514, Westbury, NY 11590. 516-336-4602

LSM

is a support and information group for lesbians and bisexual women interested in fantasy, role-playing, bondage, discipline, S/M, fetishes, alternate gender identities, costumes and so forth. Membership is available only to women 18 years and older. Actual experience is not required but genuine interest and an open mind are. For information please write: P.O. Box 993, Murray Hill Station, New York, NY 10156

MARANATHA; RIVERSIDERS FOR LESBANGAY CONCERN

Monthly program meeting on second Sunday for gaylesbian Christians and friends. Educational, political, and social activities scheduled, 12:30 p.m. Riverside Church, 490 Riverside Drive, Sunday worship 10:45 a.m. For info, call (212) 222-5900 (ext. 200) MARANATHA RIVERSIDERS FOR LESBIAN/LESBIAN/GAY CONCERN is a dues supported group within the Riverside Church. We are unable to afford you standard rate of \$400.00 per year at this time, but will be increasing our dues in the next fiscal year to include more advertising funds.

MEN OF ALL COLORS TOGETHER NY

A multi-racial group of gay men against racism. Meetings every Friday night at 7:45 at the Lesbian and Gay Community Services Center, 208 W. 13th Street. For more info, call: (212) 245-6366 or (212) 222-8794.

METROPOLITAN TENNIS GROUP(MTG)

Our 200 member lesbian and gay tennis club includes players from beginning to tournament level. Monthly tennis parties. Winter indoor league. Come play with us! For information: MTG, Suite K63, 496-A Hudson St., New York, NY 10025. (718) 852-8562.

MCA (Men of Color AIDS Prevention Program)

Provides safer sex and AIDS education information to gay and bisexual Men of Color; coordinates a network of peer-support groups for gay and bisexual Men of Color in all 5 boroughs of New

York City 303 Ninth Ave, New York, NY 10001 or call (212) 239-1796.

NATIONAL GAY AND LESBIAN TASK FORCE

is the national grassroots political organization for lesbians and gay men. Membership is \$30/year. Issue-oriented projects address violence, sodomy laws, AIDS, gay rights ordinances, families, media, etc. through lobbying, education, organizing and direct action. NGLTF 1517 U Street NW, Washington, DC 20009. (202) 332-6483.

NEW YORK ADVERTISING AND COMMUNICATIONS NETWORK

NYACN is the community's largest gay and lesbian professional group, welcoming all in communications—and their friends. Monthly meetings, 3rd Wed 6:30pm at the Community Center. Members' newsletter, job hotline, annual directory. Phone (212) 517-0380 for more info. Mention OutWeek for one free newsletter.

N.Y. FEMMES

Support and discussion group for lesbians who self identify as Femme and are primarily attracted to butch women. For membership information call Lisa (212) 829-9817.

N.Y. WOMEN'S SOFTBALL GUILD

For experienced, serious Softball Players, Coaches and Managers. We play mid/late pitch weekends in Manhattan and Queens. Try-outs begin Feb. 11 thru April or until filled. (212) 255-1379 Janet

NINTH STREET CENTER

Since 1973, a community dedicated to demonstrating that a homosexual lifestyle is a rational, desirable choice for individuals dissatisfied with the rewards of conventional living. Psychologically - focussed rap groups, Tues., Sat., 8 to 10 pm, peer counseling available. 319 E. 9 Street, New York, NY 10003, for info call (212) 228-5153.

NORTH AMERICAN MAN/BOY LOVE ASSOCIATION (NAMBLA)

Dedicated to sexual freedom and especially interested in gay intergenerational relationships. Monthly Bulletin and regular chapter meetings on the first Saturday of each month. Yearly membership is \$20; write NAMBLA, P.O. Box 174, Midtown Station, New York, NY 10018 or call (212) 807-8578 for information.

NORTHERN LIGHTS ALTERNATIVES

Improving Quality of Life for People with AIDS/HIV. THE AIDS MASTERY WORKSHOP: Exploring the possibilities of a powerful and creative life in the face of AIDS. Call (212) 255-8554

NYC GAY & LESBIAN ANTI-VIOLENCE PROJECT

Counseling, advocacy, and information for survivors of anti-

gay and anti-lesbian violence, sexual assault, domestic violence, and other types of victimization. All services free and confidential. 24 hour hotline (212) 807-0197

PARENTS/FRIENDS OF LESBIAN AND GAYS

Let PFLAG help you and your family deal with the upheaval of your coming out. Our meetings are free; monthly on the 4th Sunday, at 3:00 pm, in Duane Church, 201 West 13th. Info? call Jeanne, 212-463-0829

PEOPLE WITH AIDS COALITION

(212) 532-0290/1-800-828-3280/ Hotline (212) 532-0588 Monday thru Friday 10am-6pm Meal programs, support groups, educational and referral services for PWAs and PWAs.

PEOPLE WITH AIDS HEALTH GROUP

Underground buyer's club importing not-yet-approved medications and nutritional supplements. 31 West 26th St. 4th Floor (212) 532-0280

PINK PANTHER PATROL

Community street patrol in East and West Village dedicated to deterring violent crime against gays and lesbians. West Village weekly meetings at Tues. evenings at Community Center. Call for time and info: 212-475-4363. For East Village patrol info, call 212-246-6566.

PROFESSIONALS IN FILM/VIDEO

338 Canal Street, 8th Floor, NYC 10013 212-645-3351

QUEER NATION

The Lesbian and Gay direct action group dedicated to fighting homophobia and Gay and Lesbian invisibility. Anyone can suggest an action and should come to meetings prepared to organize and implement it. QN, Box 1524, Cooper Station, New York, NY 10003. Call 212-463-7208 for meeting info.

SAGE — (Senior Action in a Gay Environment)

Social Service Agency: providing care, activities, & educational services for gay & lesbian senior citizens. Also serves over 160 homebound seniors & older PWAs. 208 West 13th St. NYC 10011, (212) 741-2247

SETHIAN GAYS, LESBIANS AND BISEXUALS

For all of us interested in reaching out to each other in exuberance to spontaneously explore and expand upon the Seth/Jane Roberts "Philosophy" as it relates to our lives, personally, sexually and politically. Call Al (212) 979-5104

SUNDANCE OUTDOOR ADVENTURE SOCIETY

A non-profit club offering outdoor activities for every season

including hiking, biking, skiing, water activities and other outdoor activities for the Gay/Lesbian community. For information or complimentary newsletter call (212) 508-4726.

TASK FORCE ANNOUNCEMENT

The legal Action Center located at 153 Waverly Place, NY, NY 10014, has begun two new programs. All their services are free. The HIV/AIDS Legal Service Project provides free legal services to people with HIV/AIDS. Their scope of service is wide, encompassing child care and custody, discrimination, housing, health planning, confidentiality and employment. The HIV/AIDS Agency Training and Assistance Project provides technical assistance to public and private agencies about legal and policy issues on HIV/AIDS and drug abuse. They provide training, individual consultations, and model policy guidelines, among other items. If you have any further questions, please contact Ms. Catherine O'Neill at (212) 243-1313. The Association of Nurses in AIDS Care (ANAC) just received Chapter Charter for the local Greater New York Chapter. They have monthly meetings with speakers and networking opportunities. Their next meeting is scheduled for January 9, 1991, 6-8 pm, at the AIDS Institute, 5 Penn Plaza, 4th floor, NY, NY. If you have any further questions, please contact Janet Vecariello at (212) 340-8724.

THE OUTREACH USING COMMUNAL HEALING (TOUCH)

Community volunteers providing a weekly buffet supper for the Brooklyn AIDS community. TOUCH meets Monday eve., 5pm to 6:30pm, at downtown Brooklyn Friends Meeting House (110 Schermerhorn St. near Boerum Place). Limited transportation may be arranged. Info: (718) 622-2756. TOUCH welcomes contributions of funds, food and volunteers.

ULSTER COUNTY GAY AND LESBIAN ALLIANCE

Meets first and third Monday of each month at 7:30 pm at the Unitarian Church on Sawkill Road in Kingston. For information, call 914-626-3203.

WHAMI-Women's Health Action And Mobilization

A direct action group committed to demanding, securing and defending absolute reproductive freedom and quality health care for all women. We meet every Wed. at 8:30pm at 105, E 22nd Street, 4th floor. 212-713-5966 Mailing address: WHAMI, PO Box 733, NYC 10009

WOMENS ALTERNATIVE COMMUNITY CENTER (WACC)

A non-profit, Lesbian community center serving Queens, Nassau and Suffolk Counties. Thurs. night weekly discussion groups. 8:30 pm, for other activities please contact us at 516-483-2050.

WRESTLING FOR GAYS & LESBIANS

Watch the men of the knights wrestling club in action every Sunday at 7:30 PM at the GAY CENTER. The club also conduct training classes on alternate Saturdays afternoon (1st & 3rd Saturday) for men 2nd & 4th Saturdays for women) for more information please call: 718-639-5141

OUTTAKES

Continued from page 17

specials and other promotions.

Although the West Village is a predominantly gay neighborhood, Mardi Gras and similar future festivals won't be geared solely toward the gay community.

"It's a West Village event, not a gay event or a straight event," Hughes told *OutWeek*. "It's for everybody. And unlike Halloween, it will remain a West Village event."

—Scott Harrab



brooklyn women's martial arts

Center for Anti-Violence Education

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and 17th) 929-7183
Eagle's Nest, 142 Eleventh Ave. (21st St.)
691-8451
Private Eyes, 12 W. 21st St. (bet Fifth and
Sixth Avenues) 206-7770
Rawhide, 212 Eighth Ave., (21st St.), unlisted
Spike, 120 Eleventh Ave., 243-9688
The Vault, 28 Ninth Ave., 733-3144 (F, 7-11
pm, women)

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Boots & Saddle, 76 Christopher St., 929-9684

Crazy Nanny's 21 Seventh Ave. South 366-
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Marie's Crisis, 59 Grove St., (Seventh Ave.)
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The Monster, 80 Grove St. (Seventh Ave.)
924-3558
New Jimmy's 53 Christopher St., 463-0950
Ninth Circle, 139 W. 10th St., 243-9204
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Cat's, 730 Eighth Ave., 221-7559
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Ave.) 664-8331
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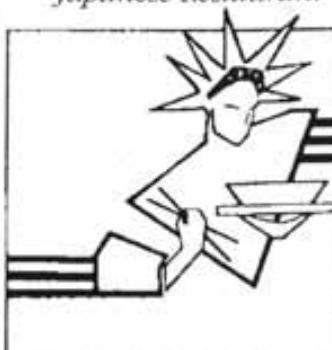
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Park, 354-9641

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AFRICAN ROOTS from page 31

would not have had me, even if I were old enough back then, and as I look at my lover with his full lips, very African ass and high-top fade, I wonder what Cleaver would think. I know Dr. Welsing has her opinion.

I was introduced to the ideas of Dr. Frances Cress Welsing before hip-hop spread the word of Afrocentricity and before Public Enemy called on us to "bring on the noise." I have heard her speak—calmly warning—of a holocaust yet to be recognized. She sent chills down my spine and set suspicions in my mind: What if there really was a plot? What would I do? She gave "six million" a new meaning. In my mind, it was no longer poor Jew—that tragic other person—but poor me at the hands of white supremacy.

It was Dr. Welsing's explanation of white supremacy, the brand of racism where whites rule by oppression, that gave me reason to pause. In "The Cross Theory of Color-Confrontation and White Supremacy," Dr. Welsing asserts that Europeans, in their travels about the globe, discovered that when they mated with people of color, the offspring looked more like the exotic other than the European parent. Having noticed this outcome regarding the majority of the world's peoples, who all happen to produce melanin in greater degrees than he, the white man developed an inferiority complex and, in defensiveness, claimed that his superiority to all others was based on his whiteness. Such a claim required that he maintain oppressive dominion over, and/or destroy, all peoples of color. If not, he feared that he would face phenotypical annihilation, proof of his imagined impotency. In short, white supremacy is all about the fear of a black planet.

Despite its shortcomings, Dr. Welsing's theory is a very significant and powerful idea in the African-American community, and it is in this context that Dr. Welsing attacks Black homosexuality in "The Politics Behind Black Male Passivity, Effeminization, Bisexuality and Homosexuality" in her anthology, *The Isis Papers*, published this year by Third World Press. She begins with her definition of Black mental health:

The practice of those patterns of behavior...in all areas of people activi-

ty...which are simultaneously self- and group-supporting under...worldwide white supremacy....This means (all) behavioral practice which resists self- and group...destruction.

What Dr. Welsing concludes from all this fighting-the-power-equals-good-mental-health is that homosexuality is the white man's "nature." Through the systematic workings of white supremacy, the white man brings the Black man under his submission. The Black man who submits is defeated and thus is considered weak. Symptomatic of this weakness is Black male homosexuality (the system makes you a faggot). In his weakness, the queer does not, and cannot, fight the power. Despite its absurdity, Dr. Welsing's pseudoscientific analysis is interesting in that she is expressing the notion among Black folk that queerness comes from the white man and, therefore, is contrary to African self-empowerment.

Let us not forget that Ms. Welsing is a psychiatrist who, in *The Isis Papers*, not only gives us a "diagnosis" but also presents a cure:

One method I have been using with all Black male patients—whether their particular disorder be passivity, effeminization, bisexuality, homosexuality or other—is to have them relax and envision themselves approaching and opposing, in actual combat, the collective of white males and females (without apology or giving up in the crunch). The fear of such a confrontation is at the basis of most of today's Black male pathologies.

All Dr. Welsing offers is another bad power trip, where African Americans are nothing other than the oppressed producers of melanin—while the queers get the short end.

Io escape the tyranny of definition based on what we are not, Molefi Kete Asante instructs African Americans to look to the East—whence the hurricanes come. There we will find our center, our self—Africa. It is Asante, an academic at Temple University, with whom we can credit the comprehensive discourse on the thesis of Afrocentricity he presents in the third edition of his *Afrocentricity*.

"Homosexuality is a deviation from Afrocentric thought because it makes the person evaluate his own physical needs above the teachings of national con-

sciousness," writes Asante, thus divorcing the conception of Black male homosexuality from the African American's power relationship to white America. Nonetheless he cannot escape good ol' Black homophobia. He attempts—and fails—to be sensitive:

All brothers who are homosexuals should know that they too can become committed to the collective will. It means the submergence of their own wills into the collective will of the people....The homosexual shall find the redemptive power of Afrocentricity to be the magnet which pulls him back to his center.

This is hypocritical bullshit that sounds like nothing as much as the Catholic church's stance on homosexuals: You can be queer, but don't you kiss no boys. I am sorry, but I am no saint—particularly when my heterosexual brethren get to have their pussy and eat it too. And how is it that I should work for bread and water alone?

All that I demand is recognition of the legitimacy of how I love. Asante does not want to give it because he is afraid to recognize the amount of freedom we have to define ourselves. To do so would be to undermine what he believes is the basis of Afrocentricity, which is the existence of an immutable African center—an African essence that is not queer. But once we admit an African essence, we have to admit an Asian essence, a European essence or any number of other human essences. Then we have to ask, What is the essence of these essences? These questions lead inevitably to cultural relativity, the bane of essentialist Afrocentrics.

The fact that we can even think of an idea like Afrocentricity as a way of thought and action distinguishable from others admits cultural relativity and, therefore, many gods and many truths, all of which we can choose from at will. As disconcerting as this may be for those of us who want to believe in an as-yet-undiscovered essential Africanness, the fact that what we have is a benign ethnocentrism exposes the nature of Afrocentricity. Recognizing this, we possess an infinite number of ways to organize ourselves, to solve our problems and to build a nation of human beings inspired by an African past, present and potentiality.

Blessed are the Ancestors because They are why I AM. ▼

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* All telephone numbers in ads must be verified prior to publication.

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* All corrections and changes are \$10.00



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personals

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WOMEN'S personals

CHINESE SAP-PHO WANTED
For marriage in China. Help your friend and mine make life easier in difficult environment. GCM, 37, intel, Prof, seeks PTR for social arrangement. Discretion ASRD. Outweek Box #3847

FAILED SOUTHERN LADY
Seeks mature woman with sense of humor. I'm 36, pleasant to look at, tax accountant, like foreign films, books, desire serious committed relationship. Send Photo if available to Outweek Box # 3905

GBF 31 LIGHT SKIN
Seeks unattached light skin GBF or

gay hispanic aggressive female counterpart 28-38 for sharing, caring relationship. Please send to Outweek Box 3809

GBF MATURE PROFESSIONAL
5'8" 135 lbs sincere affectionate seeks feminine race unimportant for a committed relationship no bisexuals no children write inc. phone no. to Out-

week Box 4012

HAPPILY MARRIED LESBIAN COUPLE

Seeks nice boy for our newly unattached best friend. He is 28, trim, has sexy dark eyes, and a sweet smile. He is into

Art Deco, depression glass, historic photos, great old movies, brunch, friendship, & sex. If you have someone similar in mind, maybe we can make a match. Send not & photo (if available) to "Yentas," c/o Sap, RM 8, Milbank 3009 B'way, NYC 10027

HEY THERE
I'm a nice, cute, 100% lesbian who needs to meet more fun dykes to hang out with. No specifications—just like to have one hell of a good time. Outweek Box 3945

I AM A MATURE 19 YR OLD

Slim, attractive black lesbian at 5'7" 120 lbs seeking a lesbian or bisexual who is white, hispanic or mixture of races. Any age under 19 up to 30 for friendship or relationship. Please respond, all will be answered Photo Optional! Please

send respond to Outweek Box 3889

LITTLE MISS ONE DATE AT A TIME

GWF, 29, Attractive, sincere, funny, insightful, stable, attentive, somewhat spiritual and politically aware seeks these qualities in an "out" woman who is emotionally articulate, sensually spiritual, dynamic yet grounded, willing to listen and learn and allow for a possible relationship. Old enough to know better; young enough to take risks? Send photo and letter to:

THE PERSONALS MAGAZINE

114

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READ HUNT.

erotic stories
travel articles
urban bar guide
video/book reviews
nationwide personals

free in gay bars
nationwide

PRESENT TENSE

SEXUAL ORIENT

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ads are:
The Friday,
10 days prior to
the
on-sale date...
which is Monday
Some of the
deadlines coming
up are:**

Issue #	Due	On Sale
84	Jan. 18	Jan. 28
85	Jan 25	Feb. 4
86	Feb. 1	Feb. 11
87	Feb. 8	Feb. 18
88	Feb. 15	Feb. 25
89	Feb. 22	Mar. 4
90	Mar. 1	Mar. 11
91	Mar 8	Mar 18
92	Mar. 15	Mar. 25
93	Mar. 22	April 1

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3804

STREAMLINED
GBF 32 cmpt
artist advtsg; attrac-
tive athletic
sensuous; advtsq
student; enjoys
sports travel mu-
seums movies
dining out; seeks
GWF 30-40 attrac-
tive athletic ca-
reer-oriented edu-
cated humorous
out-going confi-
dent honest sincere
affectionate
sensitive support-
ive and like cats.
No roles/ head
trips. Outweek
Box 4026

VENICE IN THE SPRING

The Bridge of sighs... Water lapping the quays of Murano... Sweet kisses in the dark. Sensuous, exceptionally pretty, zaftig (dieting), much published author, femme, 40+, seeks accomplished, attractive, (preferably vegetarian), soulmate/ traveling companion. Photograph appreciated. Outweek Box 3824

VOLUPTUOUS QUEER

Bisexual woman, 43, seeks persons interested in both activism & SM. Open to mutual/Switch/Top/Bottom. Looking for friends to play with, hot exclusivity, so I'm not concerned that any 1 person share all my interests-some are: caning old movies, group play, clinic escort, large numbers of tiny, nasty clothespins, public places. Leave message at 459-4811 or write POB 497, Times Sq. Stn. NY 10108

Sorry, no tobacco/co/perfume

men's personals

18 YEAR OLD
GWM, 6'2", 170#
dark blond hair,
blue eyes, some-
what hairy. Seeks
18+ lover. Very
submissive and
eager to please
you in any way
possible. Into any-
thing you like.
Write to S.U., Box
1729, Kingsland,
GA 31548.

ARE YOU A YOUNG MALE
Latin or oriental
preferred but not a
must who would
like a European
Man early 60th
than answer this
ad quiet life style
no drugs P.O. Box
524 New York,
NY 10268

BLOND TOPMAN
6' 175, uncut, late
40'Body - Builder
and Runner digs
jocks, jockey
shorts, leather,
Hi - Top sneakers,
etc. Looking for
good bottom men
into servicing. Box
1077 Ansonia Stn.
NYC 10023

CATCH SEEKS A HERO
GWM goodlooking
smooth 155 5'11"
dark hair green
eyes Ivy Ed.
seeks manly fel-
low ardent and
true to be my hero
enjoy full range of
urban activities
love dogs books
being a stalwart
standup guy and
taking a protective
male stance and
can adore a smart
(aleck) funny guy
who will lean on
your shoulder and
treat you like a
king I'm HIV neg a
photo letter to Out-

Week Box 3618

D.C./VA SUBURBS
Gdk Ex-Marine,
Blue eyes
salt/pepper beard,
51, 5'7" 130# tight
smooth body,
hairy legs and ass,
healthy HIV+. I
want a hairy
strong top man to
ride me in a per-
manent man to
man relationship.

must be HIV+ and
hungry for a totally
erotic and caring
life style. Obvi-
ously a photo is
necessary. Rick,
P.O. Box 6044 Ar-
lington, Virginia
22206

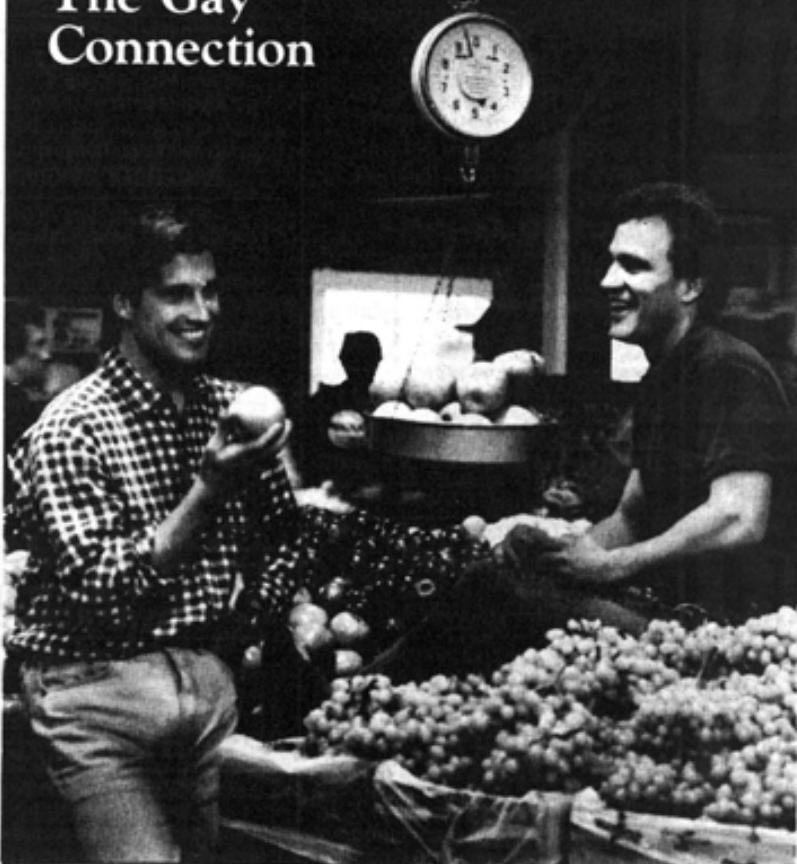
DOMINANT TOP
Handsome
healthy jock 40,
6'2", 190, bn /
blue, hairy chest,
musc, hung, ag-

gres, prof, fun
seeks intelligent
hot buddy with
clean cut All
American gd lks to
enjoy winter with.
Photo and phone
a must for reply!
Outweek Box
4009

FAT IS WHERE IT'S AT!
Heavy bisexual
man, 38, is seek-
ing to correspond

with heavy bisex-
ual/gay men and bi-
sexual/lesbian
women. Does
anyone share my
conviction that an
"abundant" body is
beautiful and that
being termed
"obese" is an ac-
colade... Not a
mark of shame?
Let's be friends,
perhaps more!
Write: Bill, PO Box
62 Little Genesee,

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Meet the men you want to meet from the New York area. With The Gay Connection, talk privately one-on-one with others who share your interests. Or, call Gay Selections and listen to "voice personal" messages and respond with a message of your own. Two great ways to meet the right one.

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Phone: 716-928-
2692

**GWF, 28,
CAREER -
ORIENTED**
Cute, feminine,
seeks same 28-
43. If you like
Etheridge,
Gloria Estefan,
70s hits + Crayola
green-blue, Write
me: Box 27
Manht, NY 11030

**GWM, 40, 190
LBS, 6'1"
HEALTHY**
Uncut, NYC Artist
type who is inter-
esting, tolerant
and open-minded.
Seeks encounter
with slim young
boy 19-26 with
smooth bottom
and likes to tease
Daddy in bed with
slutty behavior. a
little bit fem OK.
PABT Box 20982,
NYC 10129

**HOT SPANKING
GIVEN**
On rare bottom
over the knee of
handsome GWM
6'3" 195# 35 with
strong arms and
muscular legs will
use my hand, hair
brush or wooden
or leather paddle-
whatever is needed
to get your ass
red hot and squirm-
ing also into GR
and toys answer
this ad and only
your ass will be
sorry! P.O. Box
1467 Old Chelsea
Station, New York,
NY 10011

IMPOSSIBLE?
I won't accept the
impossibility of
finding a decent
sensitive man who
is warm and funny
with a fully func-
tional brain. Am
looking for a se-
cure independent
companion to
share life's pain
and wonder, will-

ing to work toward
permanence when
the potential is
real. Am 35, pro-
fessional, tall, slim,
and attractive.
Enjoy world travel,
nature, people
watching, film,
beautiful music
and creating good
karma. Are you a
kindred spirit?
Outweek Box
3606

**LEAN SEXY
SANE CUTE!**
160 lbs Indiana
bred, not white
bread in bed! 40
and looking 32.
You could be 20,
let's see Photo
Outweek Box
3970

NEW FRIENDS
WM, 35, 6'1", 185,
handsome, mas-
culine, works out,
and sincere. Ca-
reer-oriented busi-
ness professional,
but hot & creative;

humorous, prob-
ing, and support-
ive. Seeks similar
very tall guy for
explosive action,
intense friend-
ship, and/or caring,
long-term relation-
ship. Call Art, b/w
8pm-12mid, at
(212) 675-7352.

**S.I. GBM
WANTED**
St. George WM,
39, looks 39, in
shape (but not
body beautiful)
wants BM for
friendly, regular
sexual meetings
(friends not
lovers). Not look-
ing for any special
"type" or age.
Send letter. Out-
week Box 3680

**TALL ATTRAC-
TIVE GBM**
6'5", 225 lbs, 30
yrs. Seeks a style
conscious 25-35
black male of simi-
lar build who inter-

SAFETY TIPS

You can never insure
that you won't become a
crime victim. No crime
victim is to blame for the
crime committed against
them. Nevertheless,
these few safety tips may
be helpful:

- Identify local "danger zones" in the places you frequent. Avoid these areas, especially when you are alone. Keep on top of the news, especially the lesbian and gay press, to learn if a particular neighborhood has become a target for gay bashing.

- Plot our "safe" routes from subway stations and bus stops to your home and other places you frequent often. Note well-lit streets and stores open late at night.

- If you feel threatened or unsafe, trust your instincts and remove yourself from the situations quickly as possible. Run. Bang garbage cans. Make noise. Yell "Fire". Call 911 for police assistance as soon as possible.

- Letting someone you don't know into your home makes you vulnerable to robbery and assault. If you leave a bar with someone you've just met, introduce her/him to a friend or the bartender. Let other people know you are leaving together. Exchange names and phone numbers before you get home.

- Women should beware of men in "mixed" bars who claim to be gay and invite women to their homes.

- Be wary of taxis that wait outside of gay and lesbian bars and clubs. Try to leave bars, community centers, and other gay/lesbian identifies facilities with people you know. Assailants sometimes wait for potential victims outside places where lesbians and gay men meet.

- Carry a whistle. Consider taking a self-defense class.

- Most importantly, be alert and remain aware of your surroundings.

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Help Stop
Anti-Lesbian
and
Anti-Gay
Violence



Safer Sex Guidelines

- 1. USE A CONDOM WHEN FUCKING.** Avoid oil-based lubricants such as baby oil, Vaseline, Crisco etc., as they can cause condoms to break. Instead use water-based lubes like KY. The older a condom, the less reliable, so find condoms whose manufacturers' dates are less than three months old.
- 2. USE A CONDOM DURING ORAL SEX.** If you don't, avoid placing the head of your partner's cock in your mouth. HIV-infected cum or precum can enter your bloodstream through cuts, tears or ulcers in your mouth.
- 3. USE DENTAL DAMS DURING ORAL-VAGINAL SEX.** HIV is present in some amounts in vaginal secretions, urine, menstrual blood, and infection-related vaginal discharge.
- 4. NEVER SHARE WORKS.** This includes needles, syringes, droppers, spoons, cottons or cookers. If you must reuse works, clean them after each use with bleach, or in an emergency with rubbing alcohol or vodka, by drawing the solution into the needle three times and then drawing clean water into the needle three times.
- 5. AVOID FISTING, RIMMING, OR SHARING UNCLEANED SEX TOYS.**
- 6. AVOID POPPERS.**
- 7. AVOID EXCESSIVE ALCOHOL OR DRUG USE.** Many people are unable to maintain safer sex practices after getting high.
- 8. DON'T HESITATE TO:** Fuck with a condom, have oral sex with a condom. Play with, but don't share, clean sex toys, vibrators and dildos. Enjoy massage, hugging, masturbation (alone, with a partner or in a group), and role-playing.

Remember, sex is good, and gay sex is great. Don't avoid sex, just avoid the virus. Learn to eroticize safer sex and you can protect others, remain safe and have fun.

FREE

New York BuddySystem™ Gay Chat Line

(212) 319-2270

Free Membership Number:

2-8-8-8

Just give us a call. When the computer answers, dial the FREE membership number to be connected for FREE and anonymously to the next caller. The connection is FREE. Tolls, if any to NYC, extra. This is NOT a 550, 900 or 976 call. Be 18. Call Now!

**SOMEONE'S
WAITING TO
MEET YOU...**



1-900-646-4646



**Gay "TALKING PERSONALS" to meet
Nice Guys for Dating and Friendship
and meet Hot Guys that like to
get WILD! Categories for your lifestyle!
It's Fun-Safe-Easy-24 Hours**

Gay owned & operated. \$2/min. More info: (305) 565-4455, Ext: 4322

ests include: Movie, theater, arts, books. For companionship or possible relationship. Must have a good sense of humor. Photo / Phone get prompt response. To Outweek Box 3971

THINKING SERIOUSLY?
GWM, 26, 5'11"

175lbs, handsome, successful health professional, interest: music, theater, travels, dining out, intelligent discussions, good books, is seeking similar for honest relationship. No drugs. Please write about your interests and hobbies! Include telephone number and photo (only if

you want). Outweek Box 4022

VERY ATTRACTIVE MAN

Mscdr, dk hair/eyes, smth skin, cln shvn 6Ft 170# sane n2 dark-haired men, humor, movies, gyms, reading, writing, walking, flea markets, sex,

politics, commitment, kinky sex, long conversations, commitment, cooking, fixing broken things, big dicks, kissing, commitment, hugging, arguing, laughing, camping, computers and commitment. Reply 245 8th Avenue, #174, NY, NY 10011

WINNING COMBINATION

handsome All-American guy-next-door 39, 6'2", 190, lt bn/blue, cln shvn, masc, sincere, athletic. Enjoy succ career in advertising and sports, travel, beach, arts, photog & cooking. Seeks bright, sensitive All Amer/Prep 25-40 with similar interests to create winning combination. Photo and phone a must! Outweek Box 3587

WISE MEN STOP HERE

GWM, 38 5'9" 150 br / br moustache and trim beard, hairy, defined, muscular build, handsome, masc., intell., unpretentious. Enjoys movies theater photog., cooking bicycling nature. Seeking other rare find who is good-looking, masc., very health-conscious, intell., well-built w / musc., arms & peds, sense of humor, enjoys the arts, mature, honest, affectionate, non-cig. smoker. Let's exchange letter

and photo. Outweek Box 3623

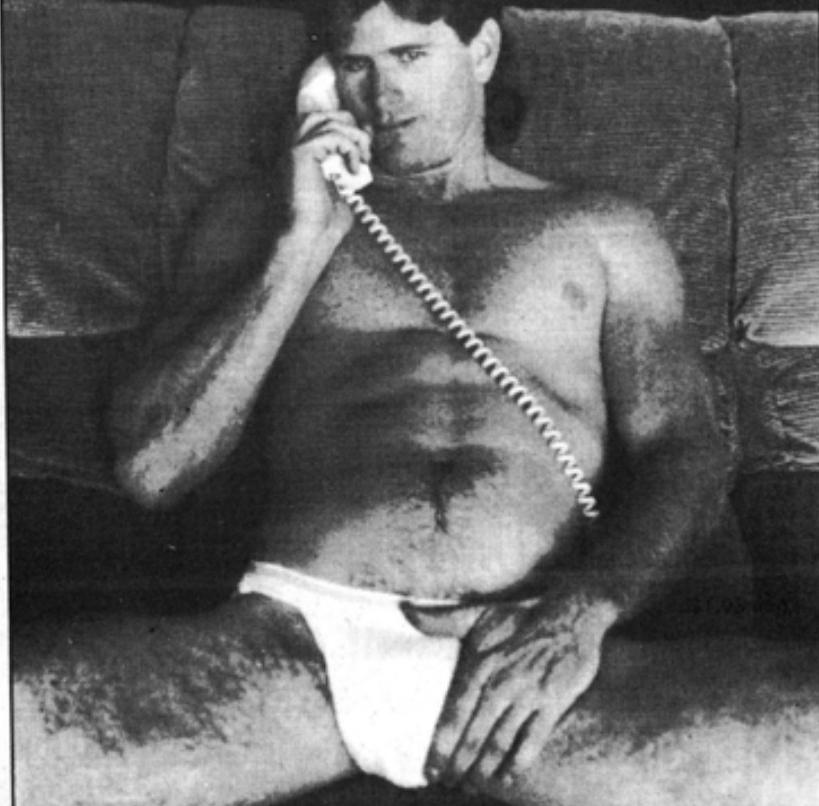
YOUR PLACE
Handsome, sexy GWM 30's needs space with piano to teach 8HRS/Wk in exchange for piano lessons or other musical services Queens/ Nassau Border Area Scott 718-392-0520 serious only.

SOLID GENTLEMAN

47 HIV - 185 secure, educated, travelled/mature Gd lks/Irsh Amer, Quick Wit smile/ NN S MKR/Drnkrs yngre Fra Grp Gent of quality Object dating, prhps more. OutWeek bx 4084

SINCERELY
Goodlooking, Intelligent, Kinda funny, kinda works out, sincere 24-year old Manhattanite seeks similar GM for a drink and maybe more. Photo and phone a must. I'm open to meeting someone to spend time together without killing each other OutWeek Box: 4112

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Leave a message or
listen to one left by
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your life in the constant fear of being blackmailed and not coming from a very powerful place. They are going to make these huge concessions. I still say that it is their choice, but as a lesbian who has made her own choice in this business, I am not about to say that they made a bad choice or that, goddamnit, why did they not come out for all of us?

Gretchen: You really can't do what you think is going to get you a record contract. You just have to do what pleases you, what is interesting and what you think is important. Because you are going to have to listen to yourself every goddamn night, whether you have a record contract or not.

What do you think of Sinead O'Connor?

Pam: She is saying what she wants, she is going after it. I think that she is getting the same shit as Rosanne Barr, because she is a strong woman.

Meg: The things she says make me realize that she is very young, and it is easy to forget that, because she is so famous.

Gretchen: On the pages of *Spin*, we would have to ask her what her definition of feminism is, because it may be purely semantic, you know, and I would be interested to know what her definition is. Sinead, as far as I am concerned, is not Janis Ian. Janis Ian is my god.

Too bad Janis Ian can't get a record contract.

Gretchen: Women—they just get in so much trouble talking about what is really relevant. There is not a whole lot of societal support. We have to take care of our sisters in order to really be a viable force. That is something that I dream for women in this next decade—for them to really be able to make some money. Reagan did a damn good job of knocking it out. That is why Madonna is a role model for me, because she is doing it. I don't necessarily believe in capitalism, but, you know: Take the power that is available, and use it if you can.

"How dare I complain of this bronzing young buck...My will to

change is all going limp, as he plunges away, don't you dare call him wimp/Still I wonder about his priorities and those damn special-interest minorities/The ACLU and the Middle East, AIDS, legalized abortion and the deficit/Oh, maybe it's logical, maybe I am struck, but, boy, don't we all deserve more than a kinder and gentler fuck?"

—Gretchen Phillips,
"For the Inauguration"

How do you cope with the reality you share with every American: that your tax dollars have just bought a couple hundred thousand Iraqi casualties?

Meg: We see a lot of media representations of demonstrators as being anti-soldiers—same crap.

Korn: I never take anything that I see on TV or read in the newspapers at face value. You have to constantly sift through and read between the lines.

Meg: I feel this sense I had when I was a kid, and I read this book on the beach, and I'm sitting in Australia waiting for the cloud of doom, and I would not do my homework, and I would not go to school because it did not matter. I would get this real Zen feeling, and I had to fight against it—the feeling that things, that life, is not so important when something like this is going on.

Korn: It is easy to fall into the trap of feeling depressed when you turn on the news and just consume yourself with listening to nothing but the Pentagon news service—coming through ABC, NBC.

It is like a valium IV.

Korn: Totally—and it is working. I mean they don't blitz us with all this news day in and day out for nothing. They are doing it to get us riled up, to get us freaked out, to get us behind the president's policies. It functions in the culture as a huge distraction. It is going to take everybody's mind off of the AIDS epidemic, women's rights, civil rights and everything else that *really* needs to be attended to. So I try to remember *that* when I feel depressed—and certainly having songs in our arsenal, like for the inauguration, and knowing that we are going out in the world all over this country. ▼

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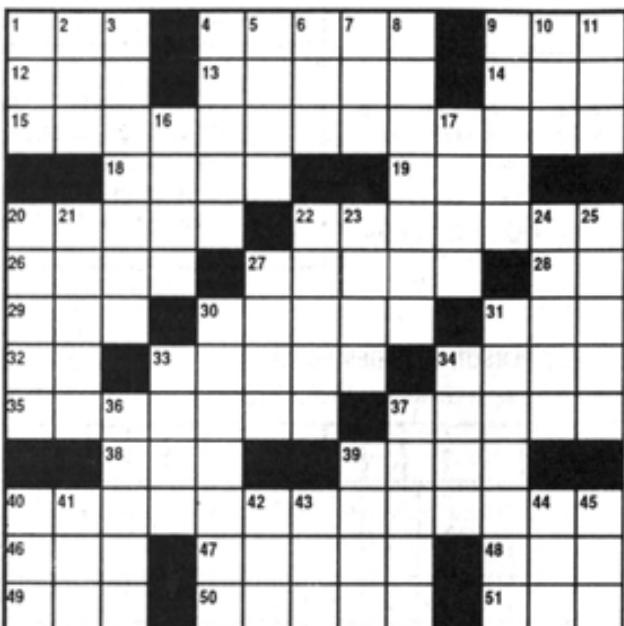
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OutWeek Crossword

by Kathleen Joan DeBold



SOLUTION IN NEXT WEEK'S OUTWEEK—ON SALE MONDAY

Across

- Loving Her* author, Shockley
- Actor Novarro
- P.S. Your ___ Is Dead*
- Carnival city
- Inspired by reverence (2 words)
- Official language of Laos
- Lillian Hellman play, *The ___* (2 words)
- Seeks justice through legal action
- Percent of population that is gay, according to Kinsey
- People like *The Odd Couple's* Oscar Madison
- Sexual Politics* author, Kate
- Tick-borne disease
- Composer of "Bolero"
- Year (abbr.)
- Article for one French lesbian
- Certain flights by Amelia Earhart
- Symbionese Liberation Army
- Score for David Kopay (abbr.)
- Say
- Organization of petroleum-exporting countries

- Ballet Russe founder Diaghilev and namesakes
- Frightening
- King Kong was a big one.
- Cowardly lion Bert
- New York City gay and lesbian marching band
- Pindar poem
- Type of duck
- End of Old MacDonald's refrain
- Precedes "bug" or "head"
- Make erect
- Lesbian/Woman* co-author Martin

Down

- AIDS-Related Complex
- National Institutes of Health
- Foul and filthy
- Astronaut Sally and family
- Association of Naval Radar Specialists
- Sextette* star West
- Have
- Settles comfortably
- Gay male look-alike

- Amateur Athletic Union
- Rocky hilltop
- Greasy job
- Site of Dante's *Inferno*
- Pat Califia book, *Macho ___*
- Hollywood Squares* legend Paul
- Men
- British stage-star Novello
- Comedienne Robin
- Singer Chapman
- French roast
- More inclined
- Boxed
- Undergraduate grade-point average (abbr.)
- "Eight" to Manuel Puig
- Acted furious
- Stravinsky/Nijinsky masterpiece, *Le ___ du Printemps*
- Dregs
- Gay doll sold in the '70s
- Suffix for a chemical compound
- Chanteuse Zadora
- Lethal-dose injection (abbr.)
- Blueberry or apple
- The sun

SOLUTION TO LAST WEEK'S PUZZLE



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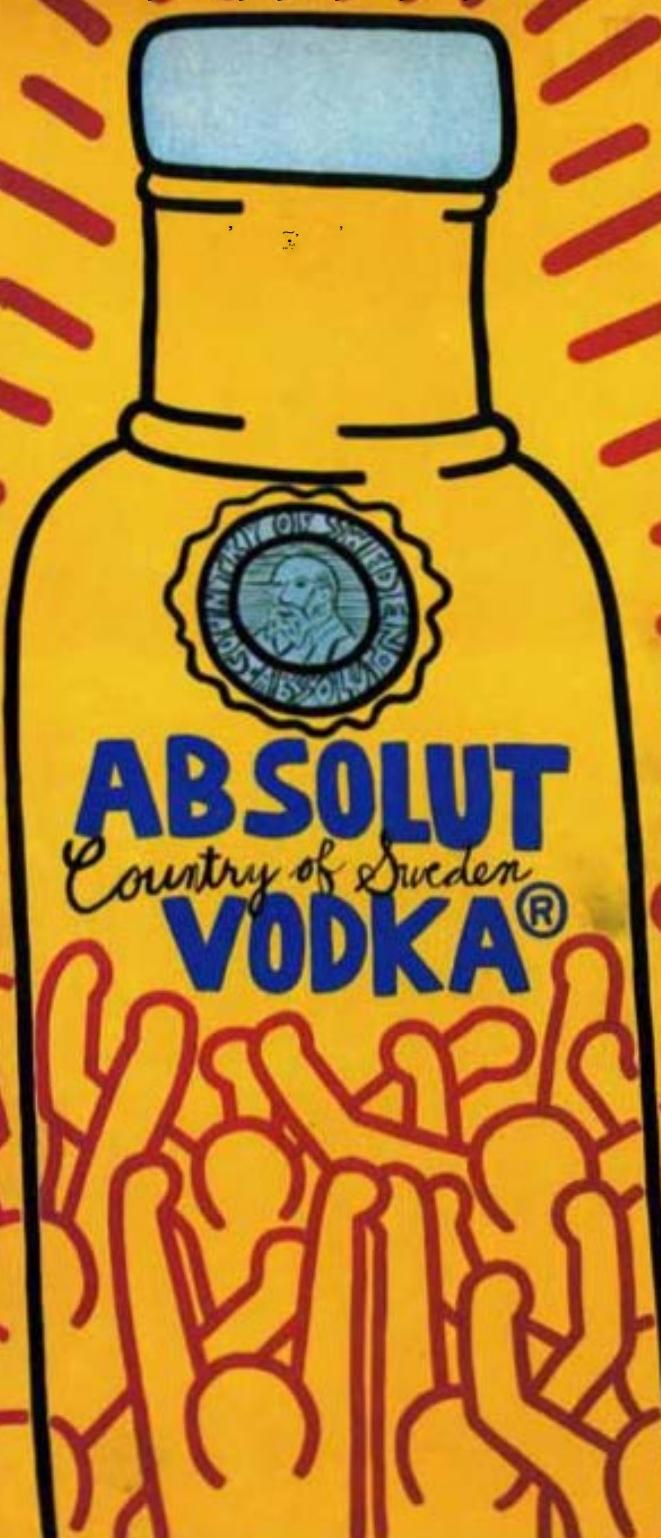
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